NOTES AND OBSERVATIONS UPON Some Paſſages of SCRIPTURE;

E Wadon 1726

By J. GREGORY, *Maſter of Arts of* Chriſt-Church OXON.

R. HILLEL ſaid,

אים אין אני לי מי לי וכשאני לעצמי מה אני ואם לא עכשיו אימתי.

Si non ego mihi? quis mihi? Et cùm ego mihimet ipſi, quid ego? Et ſi non modò, quando?

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TO THE

RIGHT REVEREND

FATHER IN GOD,

BRIAN,

Lord Bishop of *Sarum*, and Tutor to both their Highnesses, the most Illustrious CHARLES, the Prince of *Wales*, and the most Noble JAMES, the Duke of *York*, my most Honoured Lord and Patron.

Right Reverend Father in God,

YOUR Lordship hath oftentimes call'd upon me to goe out and *shew the people their Transgressions, and the House of* Jacob *their sins.*

Next to my own Conscience, I confess my self bound to give your Lordship satisfaction.

To fall foul upon the degenerous and in-

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tractable nature of this people cannot anſwer you, for it doth not me.

I do not ſay, *I am not eloquent*, and therefore that you would *ſend by the hand of him whom you ſhould ſend.* When I am indeed able for theſe things, I doubt not to have *him with my mouth*, becauſe I mean to leave all my ſelf out. There were never more provocations for all men to ſpeak then now, when all the miſchief that other Ages did but imagine are practiſed by a Law, and in the mean time the *dumb Aſſes* are taught to *forbid the madneſs of the Prophets.*

The Harveſt is confeſſedly *great, but* then *the Labourers are* not *few.* And if while ſo many are thus excellently imployed about the reſt of the Building, ſome one or other doe as well as he can towards the making good of the Ground-work, I think he may be let alone at leaſt. The hopes of the Superſtruction lie from the aſſurance of the Foundation. I ſhall give them leave to be Pillars: This I am ſure is the *Corner-ſtone*, and I need not tell you how *rejected*, I mean it not of all, but *of the* common *Builders.*

If the Church be an *Ark*, he that hath ne-

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ver ſo little to doe with the Compaſs, though he ſit ſtill in his place, yet does as much or more then all the other neceſſary Noiſe in the Ship. The Compariſon is quit of Arrogance, for it holdeth in the Deſign, it is not meant of the Performance.

The courſe I have run here is *Labour* too, and *in the* ſame *Vineyard*. And I truſt my ſelf for this, that my accounts will be as well paſs'd above, if I reckon upon theſe pains, the pretence whereof though not ſo popular, yet is as ſubſtantially proficient towards the main Ædification.

I have principally endeavoured to redeem my Reader from that ſlavery by which I have ſo long ſate down my ſelf, in not printing (ſo near as I could I have not) the ſame things over again.

I am ſure I have ſet down nothing but what I believe; if more ſometimes then I well underſtood, I have company enough, and the acknowledgement of an error is more eaſe to me then the committing of it was.

Why I ſhould make theſe Addreſſes to your Lordſhip there is all the reaſon in the world: What have I but what I have received

ved from you? and that which is, would be Nothing of it self. Raies of incidency contract no warmth upon the Earth, unless reflected back upon their original Sun.

My Lord, as once *the Sons of the Prophets said unto the Man of God, Behold now the place where we dwell is too streight for us.* We are humbly expecting the last course of that *Judgement which began at the House of God. What shall be done to the dry Tree*, or *where the sinner will appear*, is to be left to him *to whom vengeance belongeth.*

The Great *Genius* of this Place must now burn a while like those Subterraneous *Olibian* Lamps under the Earth. *We shall see it, but not now; we shall behold it, but not nigh.*

Have, salve, sit tibi terra levis.

Bernardin. Scardeonius *de Priscis civibus Patavin. lib.* 1.

Abite hinc pessimi fures,
Quid vestris vultis cum oculis Emissitiis?

Your Lordship's most faithful Servant and Chaplain,

JOHN GREGORY.

To

To the READER.

THE Mahumetans *say that* the first thing that God created was a Pen: *Indeed the whole Creation is but a Transcript; and God when he made the world did but write it out of that Copy which he had of it in his Divine understanding from all Eternity. The Lesser worlds, or Men, are but the Transcripts of the Greater, as Children and Books the Copies of themselves. But of other* Books *the Wise man hath pronounced upon them their doom already, that* in making them there is no end, *and that the* reading of them *(especially many of them)* is a wearineſs unto the fleſh. Chronicon de vitis Mahumet. & ſucceſſor. Ben Sidi Aali de Dogmat. Muſlemannor. & vid. Maronit. De morib. Oriental. c. 14.

But if you will hear the end of all, there is one Book *more beſides the great Volume of the World, written out of God himſelf, ſuch a one as may indefatigably be* meditated in day and night. *This indeed is the onely Text we have; all other Books, and Arts, and Men, and the World it ſelf are but Notes upon this.*

So unworthy *are they* to unlooſe the Seals of *this* Book, or to look thereon, *who receſsfully and impertinently pretend to a Spirit of Interpretation,* Ephraims *that* feed upon the wind.

This is indeed a Spirit that bloweth where it liſteth, and no man can tell whence it cometh, nor whither it will go. *I would have you tell me by this Spirit of what kind the Dial of* Ahaz *was, or how* the Sun *could* goe ten degrees backwards. *For the kinde I'me ſure 'twas like none of ours now in uſe; and if the Retroceſſion could be meant of the Shadow, (and ſome men look no farther) the ſame thing may be made to fall out every day upon an ordinary Dial, and (notwithſtanding what a good Mathematician hath ſaid to the contrary) in a Site and Poſition of Sphere without the Tropicks. Therefore the going back is to be meant of the Sun it ſelf.* Pet. Nonius.

Tell me by the ſame Spirit how Darkneſs *could be* upon the Face of the whole Earth *at the Paſſion of our Saviour, and no Aſtronomer of the Eaſt, nor any man of all that Hemiſphere*

(excepting those of Hierusalem) perceive it. Make it good, if you can, out of the mouth but of two witnesses: (what's Phlegon and Apollophanes?) or if the first be one, the notice is so single, that it will not serve to celebrate, but bring the Wonder into doubt. The Sun was not totally Eclipsed as to all the World; one Hemisphere of his body shined still. And the Face of the whole Earth is to be meant of the Land of Judæa, as 'tis elsewhere.

By the same Spirit I would know why the Greek and Hebrew Scripture should differ so vastly in Account, and how the Cainan ܩܝܢܢ got into Saint Luke's Gospel intolerably (Jo. Scaliger hath said more) against all original trust. But I may possibly tell you the manner of that hereafter, and that the Jews did not cut off, (as the Arabick Catena would have it) but the Hellenists or Græcists (so it ought to be read, not Græcians, Act. 6, 1.) added what is supernumerary to these Epilogisms. And Cainan came in too at this back door, as I think I shall be able to shew you at some other time, and from an inconsiderable ground (but for this it were so) of the Helleniſtical Chiliasts.

But if by this or any other Spirit whatsoever (that of God onely excepted) you can declare what was Melchizedeck's Generation, I shall think you try'd here too much.

* Hugh Broughton.

To say he was Sem the Great, as * one especially in a bundle of business hath taken so much pains to doe, is not little enough to despise, and too much to answer too. I reckon it at the same rate as I do their opinion who accounted him for the Holy Ghost; which I had not mention'd, but to take my self the easilier off from that wonder which is justly to be conceived upon that grave and late learned Man, who could not be content with any other recourse of this Heresy, but to mistake him (and with a great deal of Judgement too) for Christ himself.

Cunæus de Repub. Heb.

I cannot promise you 'tis all truth, but I can tell you some news as concerning this Great man. In the Arabick Catena to these words of the Text, Gen. 10. 25. The name of one was Phaleg, this Note is set in the Margin, וזהרה הו אבו ארקאלים אבו מלשיסאדק, i. e. And this (that is, Phaleg) was the Father of Heraclim, the Father of Melchizedeck. Cat. Arab. cap. 31, fol. 67. a. But in the Chapter going before his

See Epiphanius.

his Generation is declared in a ſet and ſolemn Pedigree. מלשיצדק הו אבן אריקלים אבן פאלג אבן עאבר, *that is, Melchizedeck* was the ſon of *Heraclim*, the ſon of *Phaleg*, the ſon of *Eber*: and his Mother's name was שלתאיל והדה נאנת בנת נאמר אבן יאפת אבן נוח *Salathiel* the daughter of *Gomer*, the ſon of *Japhet*, the ſon of *Noah*. פנכח ארקלאים אבן עאבר לשלתאיל ווגתו פחבלת וילד אבנה ואסמתה מלכסדק אעני מלך אלסלאם והי מלשצדק And *Heraclim* the ſon of *Eber* married his wife *Salathiel*, and ſhe was with child, and brought forth a ſon, and called his name *Melchizedeck*, that is, the King of Righteouſneſs, called alſo the King of Peace. *Then after this the Genealogy is ſet down at length, Melchizedeck* ſon of *Heraclim*, which was the ſon of *Phaleg*, which was the ſon of *Eber*, which was the ſon of *Arphaxat*, *&c. till you come to* אבן אדם עליה אלסלאם which was the ſon of *Adam*; Peace be upon him. *Caten. Arab. c.30. fol.66. a.*

Sahid Aben Batric *directly ſaith that* Melchizedeck *was* אבן פאלג the ſon of Phaleg. *And ſo he interpreteth (and does it well too) the* ἀγενεαλόγητος *in Saint* Paul, Heb.7.3. *not*, without Deſcent *or* Pedigree, *as we*. He is not therefore ſaid *(ſaith he)* to be without Father or Mother, as if he had none, or no known ones, but כי לא ידכר לה אב ואלאם פי סיר אלקבאיל, becauſe he hath no Father or Mother put down among the reſt of the Genealogies. *And ſo the printed* Arabick *tranſlateth the place, as the* Syriack *alſo, &c. Do* you know *now* of what ſpirit you are?

The Turk *writes upon the outſide of his* [a]Alcoran, לא ימסה אלא אלמטהר, Let no man touch this book but he that is pure. *I would no man would meddle with ours* (Alcoran *ſignifieth but* the Scripture, *you need not be afraid of the word) but ſuch as indeed are what other men do but think themſelves.*

If I ſhould meet a Prophet or the ſon of a Prophet with any pretence to this Spirit about him, he would look to me like the [b] *little Childe in* Salisbury *Church that lies buried in a Biſhop's Robes. Indeed I believe God* ordained *more* ſtrength out of the mouth of *theſe Epiſcopal* Babes, *and* becauſe of his Enemies *too*, Pſal.8.2. *then from theſe other* Infants of daies, *and* Children of a hundred years old, *Eſay* 65.20.

[a] *Alcoran. Arab. MS. in Arch. Bodl.*

[b] If I have not an opportunity to tell you henceforth what the meaning of this Choriſter-Biſhop was, you may ſee (if you have a minde to it) the *Proceſſional* of *Sarum* upon Saint *Innocents* day, and *Molanus de Canonicis lib.* 2. c.43. which is *De Epiſcopo (puerorum) in die Innocentium Martyrum.*

I was asked once by an able and understanding man, whether the Alcoran *as it is of it self had so much in it as to work any thing upon a Rational belief. I said, Yes. Thus much onely I required, That the believer should be brought up first under the engagement of that book. That which is every-where called Religion hath more of Interest and the strong impressions of Education then perhaps we consider of. Otherwise for the Book it self it is taken for the greater part out of our Scripture, and would not bear altogether so ill, if it were looked upon in its own Text, or through a good Translation.*

But (not as to gain any thing by this) the Alcoran *is scarcely translated yet. The best disguise of it is that in* Arragonois *by* Joannes Andreas *the Moor, but the entire Copy of it is not easily met with.*

Our Scripture, to the eternal glory of it, is rendred almost into the whole Confusion. Strangers at Rome, Parthians, Medes and Elamites, Cretes and Arabians, *may all reade* the wonderful works of God in their own tongue *in which they were born. This Book of ours (or a good part of it) may be read in* Samaritan, Greek, *(and the vulgar* Greek *too) in* Chaldee, Syriack, Arabick, *the* Hierusalem *tongue, in the* Persian, Armenian, Æthiopian, Coptick *or* Ægyptian, Gothick, Russian, Saxon, *&c. to say nothing of the more commonly known,* Italian, Spanish, French, Dutch, *&c.*

And though we meet not yet with any piece of Scripture translated into the China *Tongue, yet there is extant even in that a very full Tradition of our Gospel, as it was found written upon a Stone, wrought in the form of a long square, and dug out of the ground at the building of a wall in* Sanxuen, *in the year* 1625.

Prodrom. Copt. *The Title of the Stone is written upon with 9 Characters in the* Chinois, *expressing as followeth*; Lapis in laudem & memoriam æternam Legis, Lucis & Veritatis portatæ de Judæa, & in China promulgatæ, erectus. *The Stone saith that* our Saviour ascended up into Heaven about Noon, Et relinquens septem viginti tomos doctrinæ ad portam magnæ conversionis mundi aperiendum; and left behinde him twenty seven Books of Doctrine (*so many there are in the New Testament*) to set open a Gate for the great Conversion of the world.

Bapti-

Baptiſmum inſtituit ex aqua & ſpiritu ad abluenda peccata, &c. Excitat omnes voce Charitatis, reverentiam exhibere jubens verſus Orientem, ut pergant in via vitæ glorioſæ; He inſtituted Baptiſm by water and the Spirit to waſh away ſins. He ſtirr'd all men up in the voice of Charity, and gave command that they ſhould worſhip towards the Eaſt, that they might goe forward in the way of a glorious life.

If the Stone ſay true, you have reaſon to take it ſo much the better which you will finde hereafter ſaid of this Leading Ceremony. But whether you do or do not, I ſhall make bold to tell you here that this was the reaſon why our Saviour ſo often made uſe of the Mount Olivet *(which was upon the Eaſt-ſide of* Hieruſalem*) for his private Devotions.*

And becauſe I am faln upon this, I will here ſatisfie ſomething which hath been objected unto me as concerning this Adoration towards the Eaſt, how it can be made good upon all poſitions of the Sphere. Suppoſe Hieruſalem *to be the Centre, and the Æquinoctial Eaſt of that to be the Eaſt of the whole world, becauſe it anſwers to the Place of our Saviour's eſpecial Preſence in the Heaven of Heavens. It is required that I tell which way they ſhall worſhip who live a quadrant of the Æquator or more Eaſt from the Horizon of the Holy City. The anſwer is ready. They are to worſhip towards the Weſt in reſpect of the riſing of the Sun; which is not the thing regarded in this matter, for I am not engaged to account for the word, but as to this Northern Hemiſphere, the Centre whereof* Hieruſalem *is to be, and the Æquinoctial Eaſt of that the Centre of all Adoration and Devotion from all degrees of the whole Circle, be it where it will.*

For the Stone I mention'd the Original could not ſo well be brought off from the Place: but a like to that they can ſhew you ſtill at Rome, in Bibliotheca Domûs profeſſæ.

There is a ſhort and admirable Tradition of the whole Creation in Hieroglyphical Scripture, where you may ſee the Great world written all out into a leſſer print then that of a Man. In the lower Limb and ſecond Scheme of the Tabula * Laudina Hieroglyphica *(it is the ſame with that which the Cardinal* Bembus *had) there is ſet down the Figure of the* Scarabæus *or Beetle for the Trunk, but with the Head and Face of a Man, and holding*

* An Hieroglyphical Table given to the Publick Library with an *Arabick* Map, and many other Monuments of ancient and unuſual Learning, by that great example of Excellency and Fatality, the moſt Reverend Father with God, *William Laud* Arch-Biſhop of *Canterbury*, and the ever-to-be-honoured and remembred Chancellour of this Univerſity.

holding

holding a little Table with this Coptick *Inſcription* Φυλο. *About the Neck a number of Concentrick Circles to expreſs the Orbs and motion of the Heavens. Upon the top of the Head a Face of the increaſing Moon, to ſhew her Monethly Revolution; within that a Croſs mark for the four Elements; near to all this above a winged Globe, and wreathed about with two Serpents.*

Vid. Athanaſ. Kirch. *recondi-tiſſimæ eruditionis virum, in Prod. Copt. cap. ult.*

The meaning of this laſt is told you by Barachias Albenephi *in his Book of the Ancient* Ægyptian *learning, and in that part thereof where he diſcourſeth* פי מסאלת פרעון of Pharaoh's Obelisks. *He ſaith,* ואלדור מגנח מחלק מניאח דו עלאמת נפס ורוח אלעאלם, *i.e.* The winged Sphere wreathed about with Serpents is the Hieroglyphick of the Soul and Spirit of the world. The Humane Face is meant of the Sun and his courſes.

For the Holy Beetle, (which an old Ægyptian *durſt not tread upon)* Horus Apollo *ſaith* it ſignifieth for the Figure of the World, *and he giveth this reaſon and ſecret for it:* The Beetle, *ſaith he,* when it hath a minde to bring forth, βοὸς ἀφόδευμα λαβὼν, σφαιροειδὲς ἀπεργάζεται τοῦ κόσμου σχῆμα, ὃ ἐν τῷ ὀπισθίων μερῶν κυλίσας ἀπὸ ἀνατολῆς εἰς δύσιν, αὐτὸς πρὸς ἀνατολὴν βλέπει, taketh the Excrement of an Oxe, which having wrought into ſmall pellets round as the world, it turneth them about from Eaſt to Weſt, it ſelf in the mean time *(as to call up great Nature to theſe Travails)* turning towards the Eaſt.

The Ægyptian *word* φύλο *held out in the Table is the ſame with the* Greek φιλία, *to ſhew that the whole frame hangs together by a true magnetick* Love, *that inviſible harmony and binded diſcord of the Parts.*

¶ *I cannot think that time ſufficiently well imployed which hath been ſpent upon the Integrity and Diſtinction of Scripture into Canonical and Apocryphal. There's no* Apocrypha *in the* Alcoran. *It is told you in the* Synodicum *ſet forth by* Pappus, *that the Council of* Nice *made a miraculous Mound betwixt thoſe two.* Ἐν τῷ δ τοῦ οἴκου τῆς Θεοῦ κόσμου μετὰ τὴν θείαν γραπτὴν ἀνάγνωσιν παρεθήκην, φησὶν ὁ ἅγιος εὑρεθῆναι τὰς διαπεύσεις ἐπάνω, ἢ κάτω ἐξαπορηθήν, ἢ τὰς κιβωτὸς, ὃ ἢ γέγονεν, ἀποκάτω δὲν They ſet all the Books in a Church a little below the Holy Table, and

Pappi Συνόδικον, Syn. 34.

and prayed God that thoſe of the company which were done by his Inſpiration might be found above, but the ſpurious part underneath; and God did ſo. *Do you believe this?*

The Canon of Scripture ſubjoyned to the Council of Laodicea *is much depended upon for this matter of diſtinction. And yet this very Canon it ſelf is not extant in ſome very ancient Manuſcripts. It is wanting in one* Greek Συνόδικον here, *and moreover then ſo it is not to be found in* Joſeph *the* Ægyptian's Arabick *Code. And there is no man of ſenſe but muſt think, that this was a thing more likely to be put in into ſome Copies then left out of any.*

Συνόδικ. Gr. MS. in Arch. Baroc. Col. Consil. Arab. MS. in. Arch. Roan. Bibl. Bod.

The Hebrew *Canon indeed is a good ſure ground. And yet you muſt not think that all, no nor any of, the Apocryphal Books were firſt written in the* Greek. *The* Hebrew *Edition by the* Jews *at* Conſtantinople *is the undoubted Text of* Tobit, *(Saint* Hierome *ſaith as much for* Judith) Libellus verè aureus, *as* Munſter *ſaid truly of it. For that of the Son of* Sirach *it is confeſſed in the Preface; where I muſt tell you by the way that this Book of* Siracides *was heretofore accounted among the* Hagiographa. *I know not what elſe to make of that in* Baba Kama, *where the Talmudiſts quote this Proverb out of the* Cetubim, *(which is the ſame with* Hagiographa) כל עיף, *&c.* Every Bird ſorteth it ſelf with one of the ſame kind, *(Birds of a Feather, &c.)* and ſo every man to his like. *The* Toſephoth *ſay to this that* אסו, *&c.* perhaps it is in the Book of Ben Syra: *(was* Ben Syra *reckoned for Canonical too?) but ſure enough there's no ſuch ſaying in that Book. In the Book of* Siracides *you meet indeed with it,* c. 13. v. 20. Πᾶν ζῶον ἀγαπᾷ τὸ ὅμοιον αὐτῦ, καὶ πᾶς ἄνθρωπος τὸν πλησίον αὐτῦ. *For the* Wiſedome of Salomon, *a Book worthy enough of that name, and comparing with any that was ever written by the hand of Man, that this Book was written in* Chaldee *is certain; for* R. Moſes Ben Nachman *quoteth it ſo out of Chap.* 7. *v.* 5, *&c. & v.* 17, *&c. in the Preface to his Comment upon the* Pentateuch. *One of the Books of the* Macchabees *is known to be in* Hebrew. *And the worſt of all the company, (and excepted againſt by* Bellarmine *himſelf, though appointed to be read in our Churches) that is the fourth of* Eſdras, *will be clearly of another credit and reputation to you if you reade it in the* Arabick.

Talmud. in Baba Kama, cap. 8. fol. 92. b.

MS. Arab. in Arch. Bibl. Bod.

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The story of the Woman taken in Adultery hath met with very much adversity. Saint Hierome *noteth it wanting in several Copies of his time. The Paraphrast* Nonnus *had nothing to say to it: Nor is it noted upon by* Theophylact, *&c. The* Armenian *Church (as one of their Priests informed me) allow it not a place in the Body of the Gospel, but reject it to the latter end as a suspected piece. The* Syriack *Paraphrast leaveth it out, (that is, the Printed Paraphrast:) but in some of the Manuscripts it is found to be, though not received as the rest of Scripture, but written upon with this Asterism,* דלא איתוהי בפשיטא That it is not of the Text. *But the* Arabick *hath it, and in the* Greek *Manuscripts it wanteth but in one of seventeen;* sed ità *(saith* Beza) ut mira sit sectionis varietas, *enough to make me (he saith so too)* ut de totius istius narrationis fide dubitem. *But* Eusebius *noted long ago, that the setter forth of this History was the ancient* Papias; ἣν τὸ καθ' Ἑβραίους εὐαγγέλιον περιέχει, *and that* it was to be had in the Gospel secundùm Hebræos. Et suspicari meritò quis possit *(saith* Drusius) ex Evangelio illo ad nostra exemplaria dimanâsse: *though I shall conclude from hence but (as he doth) with a* Nihil affirmo.

Eccles. hist. lib. 3. fol. 32. b.

To say nothing here of Solomon's *Psalter lately put forth by* De la Cerda. *Our account of* David's *Psalms is* 150, *but the* Arabick *and some other Translations set down one more.* Josephus Hypomnesticus *saith that* David *made* ψαλμοὺς ἀπείρους, an infinite number of Psalms. Athanasius *saith he made* 3000, *and reckoneth this to be one,* πρὸς τὴν Γολιάθ ὁ ρνα', *&c. In the* Greek *Psalters it is no rare thing to meet with it in the Manuscripts: 'tis extant in more then one or three in our publick Library. One hath it in* Magdalen *College, another in* Trinity *College, and a third in* Corpus Christi *College, given them by* Claimund *their first President.*

Joseph. Christian. *Græc. MS.*

Athanas. *in Synop.*

In the late printed Copies you are not to look for it, but in the older ones you will finde it, in that of Aldus *especially. And* Justine Decaduus, *who wrote the Epistle to the Reader, tells you, that having gotten so excellent an Assistent, (as* Aldus *indeed was) they were resolved to begin to the world (Printing was not very ancient then) with* τὴν θεόπνευστον βίβλον τῶν θείων ψαλμῶν, the Book of Psalms inspired by God.

And

And yet they reckon this ſupernumerary for one of the company.

You may take it perhaps as forbidden by the Laodicean *Canon among the Idiotical Pſalms. But the* Arabick Scholia *to that Canon will minde you of another matter.* לא תגוז אן יקרי פי אלכינסה מוסור ניר מזאמיר דאוד אלנבי לאנה זפע אלי אלנמאעה אלמקדסה אן קומא מן אלארמס עמלוא איצא מזאמיר אחרי ניר מזמאיר דאוד אלנבי ויקרונהא וועמוא אנהם נאס מתקין מתל דאוד אלנבי ואנהם תנכוא מתלה ואחתנוא פי חדא בכתאב אלאברכסיס למא קאל עז איויל אלנבי תנבוא בניכם ובנאתכם וירון אשואחכם אחלאמא ונאנוא יקבלוא חלך אלמואמיר אלמעמולה פמנעת אלגמאעה, *i. e.* No man ſhall reade in the Church any other Pſalms then thoſe of *David*. For it had been related to the Holy Synod, that certain men among the Hereticks had made to themſelves other Pſalms over and above thoſe which were made by the Prophet *David*, and that they read them in the Church, ſaying for themſelves boaſtingly, that they were good and honeſt men as well as *David* the Prophet, and that they were able to propheſy as well as He. And they alleged for themſelves out of the Book of the Acts that of the Prophet *Joel*, *Your Sons and your Daughters ſhall propheſy, and your old men ſhall ſee Viſions*, &c. And there were that received theſe new-made Pſalms, but the Council here forbids them.

Joſeph. Ægypt. *Cod. Concil. Arab. MS. in Arch. Roan. Bibl. Bod.*

But I can tell you ſomething which will not make very much towards the Repute of this Pſalm. In the Maronites *Edition you finde the Number in the head of it; and, which is worſe then that, it is there ſaid that* David *ſell'd* the Giant with three Stones which he flung out in the ſtrength of the Lord. *You will not eaſily meet with either of theſe things in the Manuſcripts: Here are ſeveral to be ſeen, and one I have of my own, but all without mentioning the Number, or this Particular.*

The Revelation *of Saint* John *you know what* Eraſmus *himſelf hath ſaid of, and how little* Beza *hath ſaid to that. What if it be wanting in ſome of the* Syriack *Copies? 'tis extant in others. 'Tis wanting in a Manuſcript* Arabick *Tranſlation in* Queen's *College. The printed* Arabick *hath it, ſo the*

Coptick, Armenian, &c. *What if the* Laodicean *Canon acknowledge it not? It is more to be marvell'd at that it ſhould be found in the Apoſtolical. In the* Greek *I do not ſay, but in the* Arabick *Tranſlation it is thus mention'd,* אלסארסה נליאן יוחני אלמסמי לאלאבוכאלבסים, The ſixth is the Revelation of Saint *John*, called *Apocalypſis.*

Bodin. *method. Hiſtor. c. 7. ſub init. cap.*

Judicious Calvin *being once ask'd his opinion concerning the* Apocalyps, *made anſwer*, Se penitus ignorare quid velit tam obſcurus ſcriptor; qui qualiſque fuerit nondum conſtat inter eruditos: *That for his part he was altogether ignorant what that obſcure Author would have, and that no body yet knew who or what he was. For the firſt part of the Anſwer, it will paſs well enough:* Cajetan *ſaid right*, Exponat qui poteſt. *The latter words (if they were his) do not become the Writer of the* Revelation, *or the man that ſpake them.*

Kirſtenius *in his Notes upon the Lives of the four Evangeliſts written in* Arabick *letteth fall this Obſervation:* Obſervandum quoque eſt hunc Authorem nè verbo quidem uno mentionem facere Ἀποκαλύψεως D. *Joannis*, quam quidam hunc Evangeliſtam in Pathmo ſcripſiſſe aſſerunt, quâ authoritate ipſi videant, atque ideo ſemper iſte liber inter Apocrypha reputatus eſt. *You are to note here too (ſaith he) that this Author maketh not any mention at all of Saint* John's *Apocalyps, no not in one word, and therefore they would do well to conſider what they doe, who affirm that this Evangeliſt wrote that Book in* Patmos. *Indeed the Book was ever yet reckoned among the* Apocrypha. *And yet his great reaſon is, becauſe this* Arabick *Author maketh no mention of the Book. But you will finde the Learned man (it might eaſily be) very much miſtaken.*

His order is, not to make a full and anſwering tranſlation of the Arabick, *but to turn the principal and beſt underſtood ſenſe of it (as to him,) and ſo to ſet down the Text. He takes the ſame courſe in this matter*; Jam itaque verba Arabica ad locos hos tres pertinentia adſcribere tempeſtivum eſt, quorum periodum ultimam doctioribus hujus linguæ relinquimus. *I ſhall lay no claim to the* doctioribus, *but I doubt not to reade the words right, and then the place will eaſily be underſtood. The Period which he will not undertake upon is this,*

this, וקיל אן יוחנא אמלי אבוגלמסים עלי פוגיר. Abogalmaſis *indeed ſignifieth nothing, it ſhould be read* אבונלבסים Abogalubſis, *(there's but one letter miſtaken) and then the Engliſh of it will be,* And it is ſaid that *John* delivered the *Apocalyps* to *Pheugir. This* Pheugir *was a Diſciple of his, as the ſame* Arabick *Author ſaith before.*

The leaving of this Book out of ſome Copies is juſt nothing againſt it; you may ſay as much (and as juſtly too) of the Canonical Epiſtles, and there is the ſame reaſon for all. Theſe were more lately written, and therefore not ſo ſoon received into the Canon as the reſt.

I think every man ought to have a very reverend and ſingular opinion of that Epiſtle of Clemens Romanus *to the* Corinthians; *and yet I do not think that either this or the reſt of that Book was of* Tecla's *own hand-writing, no more then I believe that* John Fox *tranſlated the* Saxon *Goſpels into* Engliſh. *I have ſeen the third Epiſtle of Saint* Paul *to the* Corinthians *in the* Armenian *Tongue, beginning,* Paul a Servant of Jeſus Chriſt, *&c. and an Epiſtle of the* Corinthians *to Saint* Paul *in the ſame Tongue, beginning,* Steven, *&c.* to our Brother Paul, greeting. Kirſtenius *ſaith that there be many Epiſtles of Saint* Paul *in* Arabick *which we know not of yet. The* Armenian *Prieſt I mentioned before told me they had more Books of* Moſes *then we.*

Lib. MS. Armenicè cum verſione Ital. apud ingenioſiſſimum virum Gilbertum North.

But now to diſcharge my ſelf of all this that hath been ſaid, and to give up a ſincere and ſober account of the thing. An indifferent man of any Nation under Heaven could not deny but that this Book throughout diſcovereth an incomprehenſible ſecret power and excellency, enabled to make *any man whatſoever* wiſe to Salvation. *And that Canon of it which is undoubtedly received on all hands is ſufficiently entire. And for* detracting *any the leaſt jot or tittle* from this, *unleſs it be notoriouſly made known to be heterogeneous and abhorrent, (and* he that believeth *this too muſt* not make haſte) God ſhall take away his part out of the Book of Life. *But for* him that ſhall adde *any thing* thereto, *though it were a new Epiſtle of Saint* Paul *(as to* Seneca *or the* Laodiceans) *and as good as any of theſe we have,* God ſhall adde unto him the Plagues that are written in this Book.

You muſt not reckon of the Scripture by the Bulk. It were the biggeſt Book in the world if it were leſs then it is; and it was purpoſely fitted to that proportion it hath, that it might compare and comply with our ſize and magnitude. If you would have all written that Solomon *diſputed* from the Cedar in Libanus to the Hyſſop that grows upon the wall, *or all that which was done and ſaid by* One *that was* greater then he, and ſpake as never man did; the world it ſelf would not be able to contain the Books that ſhould be written. Amen. *That is,* The Lord let it be ſo as it is.

¶ *It will not be ſo ſucceſsful an argument for this Book to urge the miraculous Conſervation and Incorruption of the Text. The* Alcoran *it ſelf hath had much better luck.*

That of the Old Teſtament, how tenable ſoever it hath been made by their encompaſſing and inacceſſible Maſora, *I do not finde it ſo altogether (though wonderfully enough) entire. But for the New, there's no prophane Author whatſoever* (cæteris paribus) *that hath ſuffered ſo much at the hand of time. And what of all this? Certainly the providence was ſhewed to be greater in theſe miſcarriages (as we take them) then it could have been in the abſolute preſervation. God ſuffered* Tares *to be* ſowed *in the Genealogies* (while men ſlept) *or in ſome Elemental parts, that we might not inſiſt upon thoſe* משנרות שאלות (*ſee* Ben. Bar-Jonah's *Itinerary*) Extracta quæſtionum, *as theſe things are called and kept by the* Jews *themſelves. It is an invincible reaſon for the Scripture's part, that other eſcapes ſhould be ſo purpoſely and infinitely let paſs, and yet no ſaving or ſubſtantial part at all ſcarce moved out of its place. To ſay the truth, Theſe Varieties of Readings in a few by-places doe the ſame office to the main Scripture as the Variations of the Compaſs to the whole Magnet of the Earth; the Mariner knows ſo much the better for theſe how to ſteer his Courſe.*

¶ *For the Style of this Scripture, it is unſpeakably good, but not admirable in their ſenſe who reckon the height of it from the unuſualneſs of the phraſe. The Majeſty of that Book ſits upon another Throne. He that was among the Herdſmen*

of

of Tekoah *did not write like him that was among the Prieſts at* Anathoth. *Reade* Ben Syra *and the* Arabick *Centuries of Proverbs: Reade the* Alcoran *it ſelf. Though the ſaying of our Saviour,* It is eaſier, *&c. was originally,* It is eaſier for an Elephant, *&c. yet* Mahomet *expreſſeth as our Saviour did,* They ſhall not *(ſaith he)* enter into Paradiſe, חתי ילנ אלנמל פי סם אלחיאט till a Camel goe through a Needle's eye. *You will get more by that Book to this purpoſe, if you make no worſe uſe of it then you ſhould. Yet you muſt have a care too, for the Authors of that good confuſed heap have elſewhere expreſs'd looſely enough. They ſay in another* Surat, אן אללהי ומלאיכיה יצלו עלי אלנבי That the Angels and God himſelf too ſay prayers for his Prophet, *that is, that God praies for* Mahomet. *An odde ſaying you may think, and yet how much different can you make it to be from that of ours, where it is ſaid that* the Spirit maketh Interceſſion for us? *&c. But do you make this uſe of it. It is from hence that the* Mahumetans *expreſs the memory of the Dead in God, (eſpecially of the Prophet himſelf) by thoſe ſtrange words,* Peace and the Prayer of God be upon them.

Alcoran in Surat אלחראב. *in Azoar.* 17.

But if you would raiſe a Reputation upon our Scripture like your ſelf, and the dimenſions of a man, take it from thoſe without. I ſhould think it to be very well that Aben Rois, *in his* Arabick *Commentaries upon* Ariſtotle's *Morals tranſlated into* Latine, *ſhould call the greateſt man of the Eaſt,* Beatum Job, Bleſſed Job, *and urge him for an example of Fortitude.*

Auguſtin. Steuch. *in Job.* ult.

Galen, *in his Book* De uſu partium, *not knowing what to ſay to the hair of the Eye-lids, why it ſhould ſo ſtrangely ſtand at a ſtay and grow no longer, takes an occaſion to undervalue* Moſes *his Philoſophy, and ſaith of God,* Neque ſi lapidem repentè velit facere hominem, efficere id poterit, *&c. (yes but* he could even of theſe ſtones *too.) But old* Orpheus *ſaies that the man that was born out of the water (ſo* Moſes *indeed is to be called in the* Ægyptian) *did well; and* Dionyſius Longinus, *(one that knew what belonged to expreſſion) having firſt of all caſt a ſcorn upon his* Homer, *ſaith,* τὸ Ἰουδαίων θεσμοθέτης, *that* the Law-giver of the Jews, οὐχ ὁ τυχὼν ἀνὴρ, (no ordinary man neither) was in the right, when he brought in his

God, saying, Γενέσθω φῶς, καὶ ἐγένετο, Let there be Light, and there was Light, &c.

If you see what Strabo, Tacitus, Justin, Diodorus Siculus, * Ptolemy, *&c. have said as to this, you will be no great looser (in your Faith) by the hand.*

* See the Translation of *Abu Maaſciar*, or *Albumazar*, *Introductor.* lib. 5. c. 9.

I have thus much left to wish (and I hope I do it well) to this Book, that it might be read (so farre as this is possible) in a full and fixt Translation; and upon that a clear and disingaged Commentary.

The way to doe this will not be to doe the Work a-great, and undertake the whole or any considerable part of the Book by one man, if he could live one Age. How little we have gotten and how much lost by those who have prayed to God they might live to make an end of all the Bible in Commentaries, you cannot chuse but perceive enough.

You must not think to look upon this Mirrour of the Word as you are to be seen in Roger Bacon's *Perspective*, ubi unus homo videbitur plures, where one man will seem to be more then so. *No, break the Glass in pieces, and see every one a face by himself. He that shall thus begin to build may perhaps be one of those that will be able to finish.*

Leo Moden. *De gli Riti Hebraici, part.* 1.

The Jews *when they build a house are bound to leave some part of it unfinished, in memory of the Destruction of* Jerusalem. *The best Master-builder that shall come to this work will be forc'd to doe so too. And yet if those that have undertaken upon the whole, had instead of that compleated but one small part, this House of God and Tabernacle of good men had been reared up ere this.*

He that goeth upon this with any Interest about him, let him doe otherwise never so admirably, he does indeed but translate an Angel of Light into the Devil. I would not render or interpret one parcel of Scripture to an end of my own, though it were to please my whole Nation by it, if I might gain the World. These Wresters *of the Book are* unstable, *if not ignorant men, and it will follow that they must needs doe it* to their own Destruction.

When all these things are fitly and understandingly resolv'd upon, it would be good too to bring these principal matters as

near

near to a Standard as we can, that we might have ſomething to truſt to and ſettle upon.

Some ſay that the Heavens could not move unleſs the Earth ſtood ſtill. I am ſure, ſince the Earth began to turn about, The Kingdome of Heaven hath ſuffered a violence *of Reſt, and doth not ſeem to be ſo* open to all Believers *as before.*

I am ſorry I have ſo much to accuſe my Nation of, that ever ſince the times of Henry *the VIII. they ſhould goe about in a maze of Reformation, and not know yet how to get either us or themſelves out.*

I am not much given to the admiration and amuſements of Aſtrological matters, therefore I will not tell you (plainly) here what * Ptolemy, Cardan, Silen, Alchindus, Eſhwid, Roger Bacon, *&c. ſay of us. And yet the ſage* Guido Bonatus (Zoroaſter *in chief to ſome Almanack-men*) *I cannot chuſe but give you notice of. This Gymnoſophiſt in the 13 Chapter of his firſt Part tels you that Chriſt himſelf was an Aſtrologer, and made uſe of Elections. The ſame man in the third Chapter of his third Part is buſie to let you know under what Figure of the Heavens you are to pare your Nails.*

* *Giaſar Abu Maaſciar Belchita* (commonly called *Albumazar Abalachi*) putteth our Religion under the Dominion of ♀; *Indè* (ſaith Roger *Bacon*) *intricatioribus & profundis maximè momentis laborat, propter impeditos illos* ♀ *motus, & Eccentrum Eccentri.* It is indeed like enough to ♀ in one ſenſe, It is good with the good, and bad with the bad. *Facit homines ancipitis naturæ & ſemper nova excogitantes, qui non quieſcunt & non adeò manifeſtè ſua agentes,* Ranzovius. *Alchindus* ſaith that we are ſignified by the Woman-planet, *unde Oratoria figuris & picturis decorari ſolent.* What, becauſe you *Turks* have none? Would the Religion had no more to doe with that Planet then ſo. Others put us under the Sun. (I think they cannot tell what to put us under very well.) *Silen* ſaith that we are governed by the Moon, and the *Scots* by ♄. If it be ſo, then ♄ is not ſo dull a Planet as *R. Bacon* took him for, who giveth this reaſon why the *Jews* reſted upon the Saturday. But as to the firſt, our *Eſhwid* quoteth an old Aſtrologer to ſay as much, and with this *UNDE, Angli vagi ſunt & inſtabiles, nunc ad ſummum nunc ad imum delati,* Diſt. 8. cap. 1. fol. 42. a. *Ptolemy* placeth us under ♈ and ♂, *unde impatientes regni,* &c. ſaith he. *Cardan* addeth that therefore we are a rebellious and unlucky Nation, *ſemper novos ritus Legis & Divini cultûs fabricantes, aliquando quidem in melius,* but for the moſt part *in deterius, In Tetrab. c. 3. tex. 12. Hali Aben Ragel* ſaith, that he found in an old Book called *Andilareproſu*, that the ſign of the world is *Aries.* It is the ſame with ours. And it were well that the *faſhion of the* whole had not leſs *paſſed away* then that of the *Diviſos orbe Britannos.* They did right to call us a people *by our ſelves*, for I think we are like to no body elſe.

But that which I indeed intend to ſay to you is this. In the Geographical Reſemblances I finde that Maginus *could liken* Scot-

Scotland *to nothing: But for* England, *'tis fansied by some to come very near the fashion of a Triangle. I am sure 'tis farre enough from a Square, or that Honest man in* Aristotle *who falleth still upon his own Legs. The* Arabick Nubian *Geographer likeneth us to an Estrich, (indeed we have digested Iron enough.) But this is that silly thing* which leaveth her Eggs in the Earth, and warmeth them in the dust; and forgetteth that the foot may crush them, or that the wilde beast may break them. She is hardened against her young ones as though they were not hers, her labour is in vain without fear. *And why?* Because God hath depriv'd her of wisedome, neither hath he imparted to her understanding. *And yet* what time she lifteth up her self on high, she scorneth the Horse and his Rider.

Indeed if ever any Nation perished for want of Knowledge, *we are like to be the men.*

NOTES

NOTES
UPON
Some Paſſages of Scripture.

CHAP. I.

(Alſo he bad them teach the children of Judah (the uſe of) the bow: Behold it is written in the Book of Jaſhar.) II SAMUEL 1. 18.

Strange Parentheſis to all reſpects, but eſpecially that of the *Bow*. Yet ſo the *Targum* reads it, and ſo the Rabbins conſtantly expound. Rab. *Solomon*'s gloſs is, *And* David *ſaid*——*From henceforth, ſeeing that the mighty in* Iſrael *are ſlain, it will be neceſſary that the men of* Judah *learn to exerciſe their arms, and to draw the bow*. *Levi Ben Gerſom* ſaith, that *inaſmuch as* David *ſaw that the death of* Saul *was cauſed by his fear of the Bow-men, and that there was none in* Iſrael *skill'd in this kinde of Artillery, he gave order that the men of* Judah (as being the principal men at Arms) *ſhould be taught the uſe of the Bow*, &c. To the ſame purpoſe R. *David*, and others quoted in the *Celi Jakar*, *fol.* 264. *a.* & *b.* And yet R. *Iſay* ſaith, that Saul *and* Jonathan *taught the ſons of* Judah *the bow, becauſe the ſons of* Judah *were mighty men, and fit to draw the bow by the bleſſing of* Jacob, *Gen.*49.8. where it is propheſied that *the hand of* Judah *ſhall be in the neck of his Enemies*, that is, (ſaith *Chimhi, as ſome of our wiſe men*

 expound)

expound) the Bow. Therefore they take the *Book of Jaſhar* to be the firſt of *Moſes* called *Geneſis*, in which the Acts of *Abraham*, *Iſaac* and *Jacob*, the *Jeſharim* or *upright men*, are recorded; but eſpecially they take the book to be *Beracoth Jacob*, or *the Bleſſings of Jacob.* Thus the *Jews.*

Though we have wiſe men of our own to follow them in the Interpretation of the *Bow*; yet they will appear to be as idle in this, as in their conceit of the *Book.*

Is it a thing to be thought, that the men of *Judah* were now to learn the uſe of the Bow? 'Twas the common Tactick practice.

The Hebraiſm of *Bow* is like that of *Bread:* It ſtandeth for all other kinde of Ammunition. And where's the conſequence here, that, becauſe *Saul* and *Jonathan* (excellent Archers themſelves; for *the Bow of* Jonathan *turned not back*) fell down before the Arrows of the *Philiſtines*, that therefore the men of *Judah* ſhould be taught the uſe of the Bow? But the Coherence is worſe, *And David*, &c. The Author of the Book bringeth *David* in beginning an *Epicedium* upon the death of *Saul* and *Jonathan*, and immediately breaketh him off with an impertinent command to the ſons of *Judah*, that they ſhould learn to handle the Bow. And where is it, or why is it that this ſhould be *written in the Book of Jaſhar?*

Therefore *Marianus* very underſtandingly ſtept aſide out of the common Rode of Interpretation, and conſidered with himſelf that *the Bow* here might be taken for the Title of the Song; which cannot be ſtrange to them that will compare this with the granted ſuperſcriptions upon *David*'s Pſalms: as *Pſal.* 69. *To the chief Muſician upon Shoſhannim*; Pſal 67. *Upon Neginoth*; Pſal. 59. *To the chief Muſician Altaſhith*, &c. So here, *To the chief Muſician Keſheth*, or *the Bow.* For ſo the Text is to be read, *And he bade them*, that is, the chief Muſicians, *Heman*, *Ethan* and *Jeduthun*, *to teach the* ignorant *people* how to ſing this Lamentation of *David* upon the death of *Saul* and *Jonathan.* It was entitled *Keſheth*, or *the Bow*, becauſe it was occaſioned by the *Philiſtin* Archers, 1 *Sam.* 31. 3. But eſpecially reſpecting to *the Bow of Jonathan*,

than, which *returned not back from the blood of the ſlain*, as the Song it ſelf expreſſeth. And *David* could not but remember the Bow of *Jonathan* out of which that *Arrow was ſhot beyond the Lad*, 1 *Sam.*20.36. It was the time when that Covenant was made, and that affection expreſſed betwixt them which *was greater then the love of women*. And 'tis ſaid there too that *David exceeded*, v.41. And there alſo *Jonathan* required that this kindneſs of the Lord ſhould be ſhewed unto him longer then he lived; *And thou ſhalt not onely whilſt yet I live*, &c. v. 14, 15.

The Lxx will bear out this Interpretation. The verſion there is, Καὶ ἐθρήνησε Δαυὶδ τὸ θρῆνον τοῦτον ἐπὶ Σαοὺλ καὶ ἐπὶ Ἰωναθὰν τὸν υἱὸν αὐτοῦ, καὶ εἶπε τοῦ διδάξαι τοὺς υἱοὺς Ἰούδα. Ἰδοὺ γέγραπται ἐπὶ βιβλίου τῆς εὐθοῦς. That is, [*And* David *lamented this Lamentation upon* Saul *and* Jonathan *his Son, and cauſed it to be taught to the ſons of* Judah. *Behold it is written in the Book of the Juſt man.*] So the Vulgar; *Planxit autem David Planctum hujuſmodi ſuper Saul & ſuper Jonathan filium ejus, & præcepit ut docerent Filios Judah planctum, ſicut ſcriptum eſt in libro Juſtorum.* And here 'tis plainer yet that *David* commanded to teach the Sons of *Judah* this Lamentation. 'Tis true, the late Editions of this Tranſlation have ſhifted in the word *Arcum* inſtead of *Planctum*: but in the ancient Manuſcripts it is ſo as I have quoted it. And in the elder printed copies 'tis *Arcum*, but in the Margin onely, which afterwards crept into the Text, if I may call the Tranſlation ſo.

Therefore alſo by theſe two great Authorities that which the Sons of *Judah* were commanded to learn was not *the uſe of the Bow*, but *the Bow*, as 'tis originally ſet down, that is, a Song of *David* ſo called, or this Song of Lamentation over *Saul* and *Jonathan*. And this is that which was *written in the Book of Jaſhar*. Why this Book was ſo called, or who was the Author of it, I cannot tell you. That it was not the firſt of *Moſes* (as the Rabbins would have it) is ridiculouſly plain. *Joſephus* hath let us know thus much, that it was a *Record in the Temple*, and you muſt not think it hard if it be loſt to us as yet: you ſhall hear more of this hereafter.

* Verſe 13. It is quoted twice in Scripture, here and * *Joſh.*10 And if both places be conſidered, 'tis to be judg'd that nothing was recorded in this Book but Memorials of this kinde; and, which is more to be noted, they were metrical too. The place in *Joſhua* put to this here maketh it clear. There it is quoted out of *the Book of Jaſhar*, that *the Sun ſtood ſtill in Gibeon, and the Moon in the valley of Ajalon.* This Quotation is a plain Canticle. *Chimhi* cometh ſo near to the matter as onely to make a doubt of it. But the thing is certain: It is reckoned among the 10 Songs by the *Mechilta*, an old Commentary upon *Exodus*, to the 15 Chapter. The 4 is that of *Moſes* before his deceaſe: and the 6 is that of *Deborah* and *Barak*, and this of *Joſhua* is the fifth. I would ſay more of this, had not the learned *Maſius* prevented me upon the place, *Joſh.*10.12. This is enough to ſhew that the Song of the Bow might, but the uſe of it could not, be ſet down in the Book of *Jaſhar*. It is certain that this command of *David* to the Children of *Judah* is not delivered in Metre. Indeed matter of that kinde was no fit ſubject for a Song. And now 'tis come to *Tyndall*'s turn again, for the New muſt be corrected by his Old Tranſlation. He rendred thus, *And* David *ſang this Song of Mourning over* Saul *and over* Jonathas *his Son, and bade to teach the Children of* Iſrael *the Staves thereof.*

Here I may note one thing more, and I marvel at it too, that the vulgar Edition hath one verſe over and above in the Canticle of the Bow: *Conſidera, Iſrael, pro his qui mortui ſunt, ſuper excelſa tua vulnerati.* It ſeemeth to pretend as if it would tranſlate the firſt verſe of the Song; but that's done, and better too, immediately in the next, *Inclyti Iſrael ſuper Montes tuos interfecti ſunt. Quomodo ecciderunt fortes?* I found it ſo in ſome of the written as well as the printed Copies. And yet I think *Arias Montanus* did better to leave it out, then ſome others ſince to keep it in. It is plainly void and ſupernumerary, and an eſcape not fit to be accounted upon the Sageneſs of that Tranſlation.

CHAP.

CHAP. II.

Why our Saviour ſaid not Jehovah Jehovah, *but* Eli Eli, *(as Saint* Matthew) *or* Elôi Elôi, *(as Saint* Mark) *in that great caſe of Dereliction.*

FOR the variety of Reading, the Criticiſm need not be done over again. According to the *Syriack* tranſlation of the Pſalms, Saint *Mark* might as well ſet it down *Elôi Elôi*, as Saint *Matthew* after *David*'s Hebrew *Eli Eli*; 'tis all one, *My God*, &c.

To the Reſpect of the Queſtion, we know already that the greateſt interviews 'twixt God and Man paſs eſpecially upon the terms of theſe two Attributes, *Mercy* and *Juſtice*: where alſo it will be ſomething too to obſerve how *Mercy rejoyceth againſt Judgement.*

The *Hebrews* note, *Quando egreditur ſententia ad Clementiam*, &c. That in all proceedings of God with men concern'd in Mercy and loving-kindneſs, he chuſeth to be called by his great Name *JEHOVAH*; as to *Moſes* in the Clift of the Rock, *JEHOVA JEHOVA, The LORD merciful and gracious, ſlow to anger*, &c. But, as the ſame Doctors obſerve, *Quando egreditur ſententia ad Juſtitiam*, &c. In any proceſs of Juſtice and Judgement, &c. he alwaies ſtyleth himſelf *ELOAH* or *ELOHIM*. So the matter will be to diſtinguiſh of the uſe and dignity of theſe two Names as to this purpoſe.

JEHOVAH is his proper Name of his own Impoſition, and incommunicable to any Creature of what rank or quality ſoever; a Name of ſuch immoderate Reverence amongſt the oldeſt *Jews*, that it was forbidden to be written right or pronounced at all in this world, but by the High Prieſt, and but in one place, the *Sanctum ſanctorum*, and but at one time of the year, in the day of Expiation. And (which is more to the purpoſe) onely in one caſe, which was that of Benediction, when the Bleſſing and Goodneſs of God by the holy intervention of the Prieſt was to be deri- *JEHOVAH.*

ved down upon the People. At any other time or in what place ſoever for any man of *Iſrael* to preſume to utter this Name was more then death by the Law, as by a report of theirs in the Talmud in the caſe of *Teradion*'s ſon.

And, as it would ſeem to be by the *Jews*, our Saviour might not himſelf make uſe of this Name in kinde; for, after their malicious rate of Tradition, they hold that he did all his Miracles by the *Paraphraſtical Tetragrammaton*, or *Shem-hamphoraſh* (as they call this Name at length and in other words:) and this way of Enunciation they ſay was cut into his feet, and produced as occaſion ſerved, as to *caſt out Devils* (by a known Receſs of the black Art) *through him that is the Prince*. And to exalt and make up the Legend, they can afford his Mother (the Bleſſed Virgin to us, and very well ſpoken of in the *Alcoran* it ſelf) no better language then that ſhe was a cunning Woman, and brought this kinde of Legerdemain out of *Egypt*.

ELOHIM. *ELOHIM* (ſaith a great Maſter in the Language) *Nomen divinum à Judicio, quaſi Deus Judex*: though I think he tranſlated this ſenſe rather from the uſe then the power and Original of the word, which retained (as many other) in the *Arabick*, though not in the *Hebrew*, reacheth not to this meaning directly, (and yet not unfitly) for there it ſignifieth firſt *Power* and *Force*; and nothing could more properly make up the Judge of all the world in words then ſuch as were derived from a ſenſe of Omnipotency. And to this the Scripture beareth witneſs and correſpondency enough.

Now this Name of *Elohim* is not proper to God, but common to him with the Creature. The Angels are called ſo, *Pſal.* 86.8. Men are called ſo, (the Judges eſpecially) *Exod.* 21.6. 1 *Sam.* 2.25. Nay and the falſe Gods too, *Joſhua* 23.16. The ſumme is, that the Name *JEHOVA* was of higher import and eſtimation then that of *ELOHIM*. Alſo that in Addreſſes of Mercy and loving-kindneſs God was pleaſed to be called rather by the former, but in thoſe of Execution and Sentence by the later.

Therefore our Saviour (in the caſe he was) cried not *Jehova*

hova Jehôva, (much leſs *Father*, as at other times) but *Eli Eli*, or *Elôi Elôi*, *My God, My God*, as naming the Judge of all the world, and doing the extremeſt right upon his own Son, treading the Winepreſs alone under the perſon of all Mankinde.

CHAP. III.

בית עליה or ὑπερῶον.

And he ſhall ſhew you a large Upper Room, &c. S. MARK 14.15. *And when they were come in, they went up into an* Upper Room, &c. ACTS 1.13. *Whom when they had waſhed, they layed her in an* Upper Chamber, ACTS 9.37. *Then Peter aroſe and went with them: when he was come, they brought him into the* Upper Chamber, Ver. 39. *And there were many lights in the* Upper Chamber *where they were gathered together*, &c. ACTS 20.8. *And there ſate in a window a young man named* Eutychus, &c. Verſ. 9. The upper Rooms.

THE *Latine* turneth it *Cœnaculum*, for that the faſhion was to ſup or dine in theſe *Upper Rooms*. But that is the *Roman* faſhion, (and not that neither.) The *Jews* ate no Supper here but that of the Paſſeover, (as the Chriſtians afterwards that of the Lord in the ſame place.) It was their *Beth Tephillah*, or private *Houſe of Oratory*, in the uppermoſt part of their Dwelling-houſes. Mark 14.15.

The Diſciples therefore being returned to *Jeruſalem* from the Mount *Olivet*, ἀνέβησαν εἰς τὸ ὑπερῶον, *went up into an Upper Room*, where *they continued all with one accord in prayer and ſupplication*, Act. 1. 13, 14.

A *Syriack* * Scholiaſt upon the place ſaith, that *it was the ſame (upper Room) in which they had eaten the Paſſeover.*

* *Scholiaſt. Syriac. Ms. in Act. Apoſtolor. in Arch. Biblioth. Bodleianæ.*

It

Ludovic. de Dieu *Animad. in Act.* 6.1.13.

It was ſo truly an *Houſe of Prayer*, that by ſome it is taken for an upper Room in the Temple it ſelf: for ſo it may ſeem by the former Treatiſe, (Ch.24.53.) ἦσαν διαπαντὸς ἐν τῷ ἱερῷ, &c. *And they were continually in the Temple.*

Geograph. Nubien. *Clim.*3. *par.*5. *p.*113.

And an *Arabick* Geographer findeth this *upper Room* in the Temple of *Sion*, *where yet* (ſaith he) *the Table remaineth upon which our Lord did eat with his Diſciples, and that it uſeth to be ſolemnly viſited upon the Thurſday*; meaning (as I think) that before *Eaſter*.

I added this to *De Dieu*'s Note, becauſe it ſeemeth to bear up towards his meaning, but it is not to be expected that it ſhould prove ſo in the Receſs.

I can tell that the Second, as the Former Temple, (1 *Chro.* 28.11.) had its ὑπερῷα, or *Upper Rooms*, and thoſe too of Religious uſe, but not of this kinde. Judge of the reſt by one of the likeſt, and yet nothing at all to this purpoſe.

*Talmud in Middoth, c.*4. *fol.*37. *a.*

The Code *Middoth* maketh mention of an ὑπερῷον or *upper Room* in the ſecond Temple, *the Weſtern wall whereof was let in with holes into the Sanctum ſanctorum*, &c. But it followeth in the *Miſhna*, that *the uſe of theſe was (when occaſion of reparation ſhould require)* (as the Gloſs there) *to let down the workmen by ropes in Cheſts into the Sanctum ſanctorum*, &c. כרי שלא יונו עיניהם, *that they might not feed their eyes* ('tis the expreſſion of the Text) *with the ſight of that Preſence there.* To ſpeak it after our own rate, Such profane and common men might not enter by the doors, nor be ſuffered to ſee any more of that Holy place then they were to mend.

As I will not deny, ſo neither will I charge any Superſtition upon this practice; but when I compare their extremes with ours, I can be ſorry to think that inſtead of *Holineſs* upon *Aaron*'s Breaſtplate, we are now about to write *Filthineſs to the Lord.*

But as to the matter of the *Upper Room*, when it ſhall come to be conſidered what an ὑπερῷον of the kinde we ſpeak to is to be, it will be beſides expectation that any ſuch ſhould be found in the Temple.

Therefore, notwithſtanding the learned likelihood of *De Dieu*'s

Dieu's conjecture, it muſt paſs, that this *Upper Room* into which the Apoſtles went up (*Act.*1.13.) was appertaining to ſome private houſe; though whether that of Saint *John* the Evangeliſt, as *Euodius* delivered, or that of *Mary* the Mother of *John Mark*, as others have collected, cannot be certain. The Diſciples indeed were διαπαντὸς ἐν τῷ ἱερῷ, *continually* (that is *daily*) *in the Temple*, *Act.*2.46. Not all the day, but *at the hour of Prayer*, ἐν ὥρᾳ τῆς προσευχῆς, *Act.*3.1. At other times, and eſpecially for the *Breaking of that Bread*, that is, the *Euchariſt*, (as the *Syriack*) or *diſtribution of the Body of Chriſt*, (as the *Arabick*) they met together ἐν ὑπερῴοις, *in* theſe *upper Rooms*, *Act.*20.7. which could not poſſibly be in the Temple, for it was not at *Jeruſalem*. *They continued daily with one accord in the Temple*, (but) *breaking Bread* κατ' οἶκον *from houſe to houſe*, or, as the margine there is, *at home*, *Act.*2.46.

And now to reflect upon the word, that meaning thereof which is intended, this is to be remembred, That the *Jews* were bound to worſhip in the Temple, towards the Ark; without the Temple, towards that, or at leaſt towards the place whereabouts that was, at what diſtance ſoever.

It is noted by *Caſus Effendus*, in his Commentaries upon the *Alcoran* to *Sura tol bacara*, which is the ſecond Chapter, where he ſaith *that the Nazarites* (as he calleth us Chriſtians) *worſhip toward the Eaſt, the Jews towards their Country.* Caſ. Effend. *Com. ad Alcoran. Arab. Ms. in Archiv. Laudin. Bib. Bod.*

The Canons for this out of the 2 *Chron.* 6. are ſet down by the Talmudiſts in *Beracoth*, cap.4. fol.30. a. *Maimon.* in *Halaca Tephilla*, cap.5. fol.42. a. *Orach chajim*, num. 94. *Shulthan Aruch*, num. eod. fol. 40.

And the rule is of a ſtrict requiry, for the *Miſhna* ſaith, that *in caſe a man at the hour of prayer ſhould be riding abroad upon his Aſs, he muſt alight, if that may be; or if not, yet he muſt turn his face toward the Sanctuary. In like manner he that is carried in a Chariot, or in a Ship at Sea. And if he cannot turn his Face, he muſt turn his Heart toward the Sanctuary. Talm.* in *Berac.* cap.4. fol.28. b. *Maim.* in *Halac. Tephill.* c.5. num.3.

And therefore the Reader is to be adviſed of that paſſage in a learned Author, where he telleth that *though it be more then he know whether the* Jews *bury their dead (as we Chriſtians) towards the Eaſt, yet he is ſure they pray that way.* 'Tis true, they doe ſo; but no otherwiſe then of thoſe in theſe parts which lie Weſt of the Holy Land. And ſo their own Rabbin is to be underſtood, where he ſaith, *Dalla parte di Oriente è poſto un Arca*, &c. that the *Jews* ſet their Ark in the Eaſtern part of their Synagogues. He treateth of the modern uſes of the *Hebrews*, according to which they are to have a little Cheſt, imitating as much as it may the faſhion of the old Ark, in which they put the books of the Law, and doe their Devotions towards it. This Ark they therefore alwaies ſet in that part of their Synagogues which pointeth towards *Jeruſalem*; ſo that thoſe in *Italy*, as anywhere elſe in theſe Weſtern parts, were to place it towards the Eaſt.

Schickard. *de Jure Reg. Heb.*

Leo Modena *Hiſtor. De gli Riti Hebraici di queſti tempi, part.* 1. *c.* 10. *num.* 3.

And for him that ſaid that the *Jews* within *Solomon*'s Temple worſhipped towards the Weſt, but without it, towards the Eaſt; I remember ſuch a Proverb in the *Arabick* Centuries, that *The errours of wiſe men are ſo too*: but if I grant him that this was learnedly, I muſt tell him too that it was (induſtriouſly indeed enough and) ſufficiently miſtaken. *Solomon*'s Temple I know was ſet towards the Weſt, and I know for what reaſon too, and that the Worſhippers within the Temple turned that way, not towards the Weſt, but towards the Ark which was placed at the Weſt end of the Sanctuary. Without the Temple they worſhipped towards the Temple itſelf, and according to their diſtance of abode, towards the holy City, or however towards the Holy Land, meaning ſtill the Place where the Ark was. And to this rule whatſoever, whereſoever they ſay as concerning this matter, is to be exacted.

Joan. Baptiſt. Bellus, *de Templo Augurali, c.* 9. *pag.* 164.

Now the better to accommodate this rite of Devotion, their private Oratories were appointed in the uppermoſt Contignation of their Houſes, called therefore by them עליות *Alijoth*, from *Alah to goe up*, which the *Greek* well rendred (and from them the Authors of the New Teſtament)

ſtament) ὑπερῶα, *Upper Rooms*: ſo the *Syriack* and *Arabick* have rendred, or rather expreſſed, for they doe it for the moſt part by the ſame word. And ſo the Original ought to have been turned, *Dan.*6.10. *Jer.* 22. 13, & 14. and elſewhere. I ſay, not ſimply *Chambers*, as we doe it, but *upper Chambers*.

Here (as hereafter) I forbid any quarrel againſt the grave and learned Interpreters of that Book. The Work was *uſque ad invidiam aliarum gentium elaborata verſio*, as one ſaid that underſtood it. Yet to ſhew us how unprofitable we men are when we have done all, the *Jews* ſay that God himſelf, when he made this World, purpoſely left one part unfiniſhed. 'Tis old *Eleazar*'s Tradition in the *Zohar*, פנת צפון לא נטרח *he left a hole in the North.* Druſius.

Now then for the Notation of the word. Ὑπερῷον, ſaith *Euſtathius*, is from the *Lacedæmonian* ὦα, for ſo they call τὰ μετέωρα τῶν οἰκημάτων, *the uppermoſts of their Houſes.* ὑπερῷον (ſaith *Moſchopulus*) οἴκημα τὸ ὑφ' ἑτέρῳ ᾠκοδομημένον, ὁ παρὰ τοῖς Ἀττικοῖς Δίπηρες λέγεται, *is a Room built upon another Room*, &c. And he interpreteth ὑπερῷον by Δίπηρες, as *Heſychius* doth Δίπηρες by ὑπερῷον· κλίμαξ, and ὑπερῷον by ἀνώγεων, as the upper Room is called *Mark* 14.15. *Luke* 22.12. So that the *Greek* account of this word is the very ſame which the *Hebrew* Grammarians give of their *Alijoth*; they are ſo called ſaith *Kimchi*, לפי שאדם עולה בהם, *becauſe they are to be gone up to by aſcents, as being in the uppermoſt parts of the Houſe.* And the Ἀνώγεων in the Goſpels is the very ſame with the ὑπερῶον in the *Acts* chap. 1. the very ſame *upper Room* (if the Scholiaſt I firſt mentioned hath obſerved rightly.) However, the ſeveral words ſignifie the ſame thing; and ſo the *Arabick* and the *Syriack* have tranſlated them, and in both places by the very *Hebrew* word it ſelf, *Alijah.* Euſtath. *in Iliad.* π'. Moſchopul. περὶ χεδῶν, p. 138.

Now you ſhall ſee how all this holds.

Daniel the Prophet, after the *ſigning of the writing, went into his houſe, and his windows being open in his Chamber* (his *upper Chamber* it ſhould be) *towards Jeruſalem, he kneeled upon his knees three times a-day, and prayed, and gave thanks* Dan.6.10.

to his God, &c. The *Greek* is, Καὶ αἱ θυείδες ἀνεῳγμέναι αὐτῷ ἐν τοῖς ὑπερῴοις κατέναντι Ἱερουσαλήμ.

Talm. in Berac. c. 5. fol. 31. a. & 34. b. Upon this practice of *Daniel* in *Babylon*, the Talmudiſts ground that Canon in *Beracoth*, *That no man pray but in ſuch a Room, Shejeſh bo Challonoth, which hath Windows*, or *Holes in the Wall, opening towards the Holy City.* And *Benjamin Bar Jona* ſaith, that *the Jews of his Time in Babylon went to prayers* בכנסיות ועלייה דניאל *not onely in their Synagogues, but in this very upper Room of Daniel. It was an old ſtone-houſe* (he ſaith) and that it was *built by the Prophet himſelf*, &c. *Bar Jona* died in the year 933 of theirs, that is, 1173 of our Computation.

Fuchaſan, fol. 131. Tſemach David, fol. 55.

It ſhall be plainer yet by this Tradition in *Tobit. Sarah* the daughter of *Raguel*, in diſtreſs at *Ecbatane*, is ſaid to have gone up אל עליית אבירה, *into her Father's upper Room*, (ſo ſome *Hebrew* Copies of that Book) *and that there ſhe prayed*, &c. I meet with an *Arabick* Tranſlation which rendreth מצת אלי כצנע ביתהא ולמחכל, &c. that *ſhe went into the Bed-chamber of her houſe, and did not eat*, &c. The Authour underſtood not the place. But the Original *Hebrew* (ſo the *Jews* Edition at *Conſtantinople*, reprinted afterwards, and tranſlated by *Paulus Fagius*, is taken to be) readeth thus, that *ſhe went up into her upper Room, and turning her ſelf* נגד החלון *towards the window, ſhe prayed and ſaid*, &c. Which the *Greek* very well rendred (as that in *Daniel*) πρὸς τῇ θυείδι, *towards the window* or hole in the wall, which opened towards *Jeruſalem*. And though the *Greek* expreſſeth not that *ſhe went up*, yet it plainly ſaith that ſhe *came down* ἐκ τοῦ ὑπερῴου, *out of her Father's upper Room*, ſaith the *Hebrew* of *Munſter*'s Edition. The *Greek* is ἐκ τοῦ ὑπερῴου αὐτῆς, *out of her own*; the Original *Hebrew* is, *out of the upper Room in which ſhe had prayed.*

Tobiæ *verſio Arab. Ms. in Arch. Bodleian.*

Note here, that in ſtead of the *Greek* πρὸς τῇ θυείδι, the *Hebrew* of *Munſter*'s Edition is that ſhe prayed לפני השם *Before the Lord*, that is, towards his Sanctuary at *Jeruſalem*, where the *Shechina* ſate. And therefore theſe, or this Hole in the wall, (it was commonly but one) is called in *Jeremy* the Prophet *God's window*, Chap. 22. 14. *Woe unto him that ſaith,*

ſaith, *I will build me a wide Houſe and large Chambers*, (it ſhould be *upper Chambers*, and ſo v. 13.) *and cutteth him out Windows*, (it ſhould be *my Window*, as the Margin confeſſeth) *and it is ſieled with Cedar, and painted with Vermilion.* The meaning is, that if a man ('twas ſpoken of a King) ſhall raiſe himſelf up a vaſt and ſtately Pile of Building, and proportionably erect an *upper Room* to my honour and Service, and *cut me out a Window opening towards the place of my Sanctuary, and ſiele it with Cedar, and paint it with Vermilion*; yet if this be done *by oppreſſion and unrighteouſneſs*, *Woe* to the man and his magnificence.

Here we may give to, and take light from, *Petronius*. He calleth this *Window*, or theſe *Holes in the Wall*, *Summas Cœli auriculas*, the uttermoſt ears of Heaven, as the learned *Petit* hath almoſt obſerved before me. *Variar. Lection. lib. 2. c. 1.*

Judæus licèt & porcinum Numen adoret,
Et Cœli ſummas advocet auriculas.
The Jew though that the Swine as God he fears,
And prays as farre as utmoſt Heav'n hath ears.

Petronius meaneth it eſpecially of their *Proſeucha*, (*Houſes of prayer* without the Towns) the reſpective walls whereof were bound to open towards *Jeruſalem* with ſuch Holes as theſe. But the matter cometh to the ſame.

But wholly to aſſure the meaning of the word ὑπερῷον, and moreover to make good this uſe of theſe *upper Rooms* in Saint *Luke*'s own time, receive this Tradition of the Elders out of the Code *Beracoth*. "גמ" ר של בנו חלה שחלה *The Elders deliver that the Son of Gamaliel* (that *Gamaliel* at whoſe feet Saint *Paul* was brought up) *was ſick, and he ſent two of his Diſciples to R. Hanina Ben Doſa to pray to God for him. So ſoon as he ſaw them,* עלה לעליית (ἀνέβη εἰς τὸ ὑπερῷον) *he went up into his Alijah*, or *upper Room, and there prayed to God for mercy upon the ſick man. When he came down again, he ſaid unto the Diſciples, Goe your way, for the Feaver hath left him*, &c. *Talmud in En. Omedin. Beras. c. 5. fol. 34. b.*

It is a farther argument of the Separation and Sanctity of theſe *upper Rooms*, that the walls of theſe were counted fitteſt to be hung and written upon with the Tables and Figures

gures of the Moon's Phaſes, דמות צורות לבנה, &c. *The ſame Rabban Gamaliel had Pictures or Similitudes of the Sun and Moon in Tables, and upon the Walls of his Alijah* or *upper Room, which he ſhewed to the Country people, and asked them whether it appeared thus or thus. For example, two men ſaid they ſaw the Moon*, &c. *From the Moon* (ſaith the Son of *Sirach*) *is the ſign of Feaſts.*

Miſhna Talm. in Roſ. Haſſan, fol.24. a Gemara Tal. in Avoda Zara, fol. 48. a.

The Civil alſo, but eſpecially the Religious part of the Jewiſh Calendar, was concerned in theſe Appearances of the New Moon, the Reports whereof were made by the Country people. And of theſe the Sanhedrin was to judge, eſpecially the Prince of that Court, as *Gamaliel* then was. He ſhewed the Country-men the ſeveral appearances of the New Moon which were painted upon the Walls of his *upper Room*, and asked them whether it looked ſo or ſo. The anſwer to this he examined by his Tables, which ſhewed him the place and Aſpect of the Moon to the Sun at that time; and according as theſe agreed it was judged for the *Neomenia* in the *Beth Jaazak*, or great Court (ſo called) in *Jeruſalem*, *Roſh. Haſſan, fol.23.b.* Therefore as to confeſs the Religion and ſolemnity of this purpoſe, theſe Tables were diſpoſed of in the moſt holy place or ἀπόῤῥητον of the Rabban's Houſe.

Leo Modena *De gli Riti Hebraici di queſti tempi, part. 3. c.2. num. 2.*

It will ſerve my turn in ſomething which is to be ſaid hereafter, if it be added here that the *Mahumetans* goe by the like manner of Lunary Calculation. *Albategni* ſaith, that *the obſervation of the Moon's Phaſis is principal to their Tarick* or *Calendar*; the Rules and reaſons whereof are ſet down by *Alphraganus*, the *Marocco* Tables, and thoſe of *Alkas*.

Tab. Aſtron. Marocchenſes, *&* *Tab.* Cas Cyriaci *Arabicè Ms. in Arch. Laud. Bibl. Bod.*

It is obſerved already by the learned *Scaliger*, that this is the reaſon why theſe Worſhippers cauſe the Creſcent or Figure of the New Moon to be ſet up upon the Spires of their Moſques, or Meſgids, as we the Cock upon ours, *Scalig. de Emend. Temp.* They ſet it upon their Ships too inſtead of the Heathens *Caſtor* and *Pollux*. Indeed it is the general Cogniſance of the Grand Seigniory, and it is common to the *Perſian* with the *Turk*.

But

But (to come to the ὑπερῷον again) note one thing more yet: The *Hebrew* Sages call their Wiſe men בני עליה *Filios Cœnaculi*, or *Sons of the Upper Room*, as in an old Say of theirs in *Succah*. R. *Jeremy* ſaid from the tradition of R. *Simeon Ben Jochai*, ראיתי בני עליה והן מועשין *I beheld the Sons of the Upper Room, and lo they were few.* The Gloſs there is, שבני עליה כת המקבלין פני שכינה, that *the Sons of the Upper Room are the company of thoſe which preſent themſelves before the Shechina*, or ſpecial preſence of God in the Sanctuary. Which will amount to this; that the company of thoſe which look out of *God's Window* in their *Upper Rooms*, towards *Jeruſalem*, are but few. The learned *Maimon* in his *More* maketh the Proverb to mean for the rareneſs and ſcarcity of Wiſe men. *Hinc dicitur expreſsè*, (ſaith he) *Non multi Sapientes ſunt: & huc pertinet illud Rabbinorum noſtrorum, Vidi filios Cœnaculi, & erant pauci; nam plurima ſunt quæ nos à perfectione arcent & detinent*, &c. It is eaſily reconciled to the Gloſs. There is no ſuch diſtance betwixt true Prudence and Praiers. Indeed *the Beginning of* this *Wiſedome* muſt of neceſſity *be* that *Fear of the Lord.*

Talmud in Succah, fo. 45. b.

More Nevoch. part. 1. c. 34. fol. 22. b. of Aben Tybbon's *Heb. Tranſlat.*

And ſo it is proved enough that the *Upper Rooms* in Scripture cannot be taken any longer in the *Roman* ſenſe, as by *Ulpian* in the Law, where the *Inquilini* or Inmates are charged that no fire come to paſs by their negligence; *præterea ut aquam unuſquiſque in Cœnaculo habeat, and moreover that they be all provided of Water in their Upper Rooms.* Thus indeed it was *viliſſima pars ædium*,

ff. De his qui effud. vel dejec. L. Prat. ait, Si fil. fam. De offic. Præfect. Vigil. L. Nam ſalut. ut curam.

——*Et rarus venit in Cœnacula miles*,

but not *Apoſtolis ut peregrinis ac fortunæ tenuis tributa, let out to the Apoſtles as Strangers and men of low condition*, &c. as the Learned muſt obſerve no more.

Heinſ. *in Act.*

It may be noted out of *Varro* and *Vitruvius*, that the ancient *Roman* Houſes were of one onely contignation at the firſt: *Sed in ea majeſtate urbis & civium infinita frequentia*, ſaith *Vitruvius*, *But when the City grew to that height, by the infinite increaſe and confluence of people, they were forced to raiſe up higher Stories, altitudines exſtructas crebris contignationibus coaſſatas*, (ſo it ſhould be read, not *coaxatus*, as

Architectur. l. 2. c. 8.

as *Philander* hath let it paſs) *& cœnaculorum ſummas utilitates*,&c. And ſince the Citizens began to goe up ſtairs, they thought it more agreeable to their ſtate and glory (it holdeth ſtill) to have the dining-Room above, then below in the *Area plana*, as *Vitruvius* calleth it. Now *Varro* noteth moreover, that ſince this faſhion of dining above came in, *omnia ſuperiora domûs, all the upper Rooms whatſoever were called Cœnacula*, though this was the firſt and proper name onely of the ſecond Story where they uſed to dine. Which juſtifieth that Tranſlation of the Vulgar, *Act.*20.9. where for the *Greek* ἔπεσεν ἀπὸ τοῦ τριστέγου, the *Latine* is, *decidit è tertio Cœnaculo*. So that the loweſt Room alſo might be called *Cœnaculum*. But the word *Cœnaculum* in the moſt uſual and lateſt *Roman* ſenſe is ſtill meant of the *Garret* or *Cock-loft*, as we call it, which was indeed the moſt contemptible part of the Houſe, and of no better uſe then to be hired out to very ordinary and common people. To ſay the truth, they were but ordinary men that let them out; for the Conductor in the Law is ſaid *Cœnacularium exercere*. But to the purpoſe, *Cœnaculum* in this ſenſe is no where in Scripture (ſcarcely any where elſe) called ὑπερῷον. It is ſo called indeed in the *Jus Orientale*, (and 'twill trouble you to finde it elſewhere:) for in the Gloſſes to the *Baſilica*, ὑπερῷον is ſaid to be, τὸ ἄνωθεν κατασκευασθὲν τῷ μισθωθέντῳ ἐδάφους οἴκημα, *a houſe built up upon a hired ground.*

So that (which is the ſumme) the word *Cœnaculum* in the laſt ſenſe hath no reflex upon dining or ſupping, neither can it at any hand render the word ὑπερῷον in Scripture. Theſe *Roman* Cock-lofts were no fit receipts for a hundred and twenty people, *Act.*1.15.

If theſe things agree not with the Annotations in the *New Modell*, (they call it ſo themſelves) it will not be my fault, and in my imputation I would not have it too much to be accounted theirs.

To the Ἀνώγεων in Saint *Mark* 14.15. (which I told you before is the ſame with the ὑπερῷον in the *Acts*) they ſay, *The Greek word ſignifieth that part of the Houſe which is higheſt from the ground*, (ſo farre they are right) *to what uſe*

uſe ſoever it be put: but becauſe they uſed to ſup in that part of the houſe, they called it a Supping-Chamber. But becauſe they did not uſe to ſup in that part of the Houſe, therefore that muſt not be the reaſon.

To Saint *Luke* 22.12. *a large upper Room*] their Note is, *Which they were wont there to have, as for entertaining of Strangers, ſo eſpecially for the Paſſeover.* The [*Eſpecially*] was well put in. I do not wonder at the miſtake, how great ſoever; for unleſs the right ſenſe of ὑπερῷον had fallen into their waies, it could not be expected that they ſhould have done much better then they did. Onely it ſoundeth not altogether ſo well, that the ſame place ſhould be ſo prophanely put to it as to ſerve the turn in both capacities. There is ſome difference betwixt *entertaining of Paſſengers*, and Receiving the Communion.

But (to goe no farther aſide) the *Upper Rooms* in Scripture were ſuch as I have ſaid, places in that part of the Houſe which was higheſt from the ground, ſet apart by the *Jews* for their private Oraiſons and Devotions to be addreſſed towards *Solomon's* Temple, or the place of that, which for the Conſecration and convenience of Receſs the Apoſtles made uſe of in the Chriſtian way.

Contrary to this, as it may ſeem to be, *Peter* is ſaid to have gone up, not εἰς τὸ ὑπερῷον, but ἐπὶ τὸ δῶμα, προσεύξασθαι, *upon the houſe top to pray*, *Act.*10.9. Here if I would take it as Saint *Hierome* doth *Dan.*6.10. and *Eraſmus Mark* 14.15. I need not to doubt any farther, for δῶμα and ὑπερῷον are all one to them. And ſo the learned Maſter *Mede* took it to be, and ſaith that the ſignification is *ex uſu Helleniſtarum.* I do not think it will be found ſo. I am ſure that in Scripture δῶμα is expreſly diſtinguiſh'd from οἶκος, 2 *Sam.* 11. 13. and from οἰκία, *Matt.*24.17. and from ὑπερῷον, 2 *King.*23.12. where it is ſaid, καὶ τὰ θυσιαστήρια τὰ ἐπὶ τῷ δώματος τοῦ ὑπερῴου Ἄχαζ that *Joſia* brake down *the Altars which were on the top of the upper Chamber of Ahaz.* But *Peter* is ſaid to goe up ἐπὶ τὸ δῶμα. It will not be proper to ſay that he went up upon the Upper Room; it ſhould have been εἰς or ἐς τὸ δῶμα. But *Peter went up upon the houſe top.* The *Saxon* is þæne

upon the Roof of the House. So the *Syriack*: the *Arabick* is the *plain Roof*, as the tops of their houses were made. *Peter* was now at *Joppa*, where he lodged in the house of one *Simon* a Tanner, the state of which place it seems would not hold out for an upper Room of the Religious kinde. For want of this he made use of the house top. If there had been an ὑπερῷον there, he had gone up into that, as Saint *Paul* did at *Troas*, *Act.* 20. 8. and Saint *Peter* also at the same City of *Joppa*, but in a house of greater note, in the case of *Tabitha*, *Act.* 9. 37, 39. for of both these ὑπερῷα I mean to make good, that they were of the same kinde which is here noted upon.

And for that at *Troas*, it is plain, for there were many Lights in the upper Room, the Disciples were there gathered together, and there *Paul* preached. It is more to be noted, that the young man fate ἐπὶ τοῦ θυρίδος, *in God's window*, and fell down from thence, (as *Ahaziah* once, 2 *King.* 1. 2.) It had been God's before, but was now out of *Jewish* Reverence and observation.

And for that of *Joppa* I take this course. *Tabitha* was sick and died, and when she was washed they laid her in an upper Chamber. The *Mahumetans* to this day, when they have washed their Dead, they dispose of them in such a place where they may be laid out so as that the Face and Feet may most directly be turned towards *Alkibla*, or the Temple of *Mecchа*, as their *Sharach Almenhag*, and *Hali Ben Moses* in the Rhythmical Ritual. He that knoweth but as much as any man might do of their manners, cannot deny me but that the outside and Ceremonial part of their profession was altogether transcribed out of the *Jewish* Platform. The shortest way to tell you this (besides the Lunary calculation spoken of before) is in the matter of their *Kibla*. This word signifieth to them (as the same word in the *Hebrew* doth) τὸ ἀπηνάντιον, any thing that is *before* or *over against*; from thence they call the place towards which they worship *Alkibla*, *The Kibla*. *They first of all* (saith *Ibn' el Sahan*) *worshipped towards the Temple of Jerusalem, afterwards* (as now) *towards the Temple of Mecchа*, &c. And this

Rituales, Lib. Arab. MSS. in Arch. Laudin. Bib. Bod.

El Sahan *Hist. Arab. MS. in Arch. Laudin.*

this the same Author calleth, *The changing of the Kibla.* Now this very thing is a case of the *Kibla* or term of adoration, which is fully concern'd not onely in the whole frame of outward worship, but also in the situation of Temples and position of the Dead. But for this I remit you to another Tract which wanteth not much of my last hand. Seeing therefore that the *Jews* and they had once the very same *Kibla*, and now have the same by imitation, that which is pretended to is of easie consequence. I inferre upon this, that it was an old *Jewish* Funeral rite to carry up their dead bodies (after they were washed) into such a place where they might best compose them in the religious posture, with their Face and Feet toward *Jerusalem.* Therefore the upper Room into which *Tabitha* was carried up was the ὑπερῶον of the House. It is not to be mistaken as if she had been carried up thither to this end that she might be placed toward *Jerusalem:* The Rites of her Funeral were now to be Christian. It was to lay her out so that her Face and Feet might be turned towards the East, which might be in that upper Room, for *Jerusalem* was East from *Joppa.*

I was forced for the present to make use of this way of proof, because I could not be fully enough satisfied as concerning the *Jewish* Rite in the position of their dead. *Schickard* confesseth he knew not so much, though he liv'd amongst them. And their own Rabbin saith no more then that they lay out a dead Corps, *co piedi verso la porta della camera, e una candela da capo di cera posta in una pignatta di cenere, with the feet turned towards the Chamber-door, and a Wax-candle at the head put into a pot of ashes.* Leo Mod. *de gli Rit. Heb. part.* 5. *c.* 1.

But whatsoever the modern practice is, the ancient must be to bury towards *Jerusalem.* Though I have no authority for it other then this *Mahumetan* imitation, yet it must be true upon course from the *Kibla*, for all professions buried towards the place where they worshipped, as in the Tract I referred you to I shall be able to let you know.

In the 18 of the *Acts* v. 22. it is said that *When Paul had landed at Cæsarea, and gone up and saluted the Church, he went down to Antioch.* The learned Master *Mede* collecteth here

from the word ἀναβὰς that the Apoſtle went up into an upper Room, the rather becauſe (as *de Dieu* hath noted already) the *Æthiopick* rendreth it, *Et deſcendit Cæſaream, & aſcendit in domum Chriſtianorum, & ſalutavit eos, & abiit Antiochiam*; that *Paul* came down to *Cæſarea*, and went up into an houſe of the Chriſtians, and ſaluted them, and departed from thence to *Antioch*. This Collection I confeſs to have very much of the felicity of that man's uſual judgment in the Scriptures. But the Context requireth us to another ſenſe. *Paul* had now newly been at *Epheſus*, where he had been much *importuned to make a longer ſtay in that place, but he bade them farewel, ſaying, That he muſt by all means keep the next Feaſt at Jeruſalem; but that he would return again unto them, if God permitted. So he ſailed from Epheſus, and came down to Cæſarea.* It was the *Cæſarea Stratonis*, and his ſafeſt paſſage to *Jeruſalem*. The courſe by *Joppa* had been a ſhorter cut. And this *Jafo* or *Joppe* is called by an * *Arabick* Geographer *The Haven of Jeruſalem*, but a very dangerous one; which was the reaſon which moſt of all moved *Herod* to repair the old Haven at *Cæſarea*, though at a vaſt expence, and with as much violence as Art could force upon Nature. *Paul* therefore *having landed at Cæſarea, went up*, ſo the *Arabick* and the *Syriack* explain the *Greek*, that is, *he went up to Jeruſalem*, as the word ἀναβὰς in the *Greek* ſuggeſteth of it ſelf; for to ſay no more in ſuch a caſe then that *he went up*, is to ſay, that *he went up to Jeruſalem*. So ſome *Syriack* Tranſlations reade it: otherwiſe I underſtand not what *Tremellius* could mean by his putting in the word with this note upon it, *quædam exemplaria non habent nomen Uriſhelem*. It is to ſay no leſs then that ſome Copies have it. I do not finde it in the printed ones, nor in ſome manuſcript Copies of good note. If it were not at all to be found, it is neceſſary to the ſenſe of the place, and therefore ought to be ſupplied, or at leaſt underſtood. For it cannot be ſuſpected but that the Apoſtle did goe up to *Jeruſalem* at this time, for he told the *Epheſians* that *by all means he muſt*: and no man can deviſe how it could be otherwiſe done then from *Cæſarea*; for to depart from *Cæſarea* to goe to *Antioch*, had been all one as

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* *Geograph. Nubienſ. Clim. 2. part. 5. Sed Rex liberalitate ac ſumptibus devictâ naturâ, &c.* Joſeph. *De Bell. Jud. lib. 1. c. 6.*

to goe back to *Epheſus*, and ſo to goe by the ſame place to *Jeruſalem*, unto which he promiſed in his return from *Jeruſalem to come again, if God would.*

There are yet ſome places of Scripture which fall within the preſent conſideration. As the 1 *Kings* 10. 4. 2 *Chron.* 9. 4. where we tranſlate it in both places *the aſcent of Solomon*, though in the latter expreſly it ſhould be his *Upper Room*. It is noted there (as thoſe in *Jeremy*) for the moſt admirable piece of Workmanſhip in all the King's Houſe, and reckoned therefore among thoſe rarities which ſo amazedly took with the Queen of *Sheba*, though notable not onely for its own ſtructure, but alſo for that famous Aſcent by which he went up out of this Houſe of Prayer into that of the Lord. So *Pſal.* 104. 3. God is ſaid to *lay the beams of his Chambers* (it ſhould be his *upper Chambers*) *in the Waters*. The *Saxon* tranſlated it rightly þæ uplacen. *Judg.* 3. 20. *Eglon* the King of *Moab was ſitting in his Summer Parlour*, or *Parlour of cooling*, as the Margin there. And yet the *Hebrew* word is *Baalijah*, *in the upper Room*, *in Cœnaculo refrigerii*, as others truly. 2 *Sam.* 18. 33. *The King was much moved* (at the death of *Abſalon*) *and went up to the Chamber* (*the upper Chamber*, it ſhould be) *of the Gate, and wept*, &c. It is ſaid alſo that *a great woman of Shunem made a Chamber* ('tis an *upper Chamber* there) *for Eliſha the man of God*, furniſhed with a *Bed*, *a Table*, *a Stool*, *and a Candleſtick*, &c. 2 *Kings* 4. 8. 10. And the Widow-woman of *Sarepta* provided that other man of God ſuch a *Chamber* (an *upper Chamber* that ſhould be too) where *he laid the Child upon his Bed, and cried to the Lord, and ſaid, O Lord my God*, &c. It is ſaid moreover that the *King Hezekiah*, *lying ſick upon his Bed, turned towards the wall, and prayed*, &c.

To theſe Readings it may be noted thus; That the word *Alijah* doth not alwaies ſignifie in the principal and religious ſenſe, but when it doth ſo, it is alwaies ſet down abſolutely. Otherwiſe if it be meant for an ordinary upper Room, it is moſt uſually expreſſed with a note of diſtinction: as the *Cœnaculum portæ*, or *upper Room of the Gate*, 2 *Sam.* 18. 33. the *Cœnaculum refrigerii*, or *cooling upper*

Room, *Judg.*3.20. the *Cœnaculum parietis*, or *upper Room of the Wall*, 2 *King.*4.10.

And it may be perceived moreover, that beſides the common ὑπερῷον of the houſe, the Bed-chambers alſo, eſpecially thoſe of the Prophets, were bound to be (as much as they might) of the ſame kinde with theſe *upper Rooms*, & opening towards *Jeruſalem*. The caſe of a ſick man (beſides others) laid a neceſſity of Devotions here too, and therefore theſe alſo were to have their proſpect toward the Holy City; or if that could not (it could not always) be, then reſpect was to be had of that Wall of the Room which pointed towards the Temple. Therefore the *King Hezekiah turned himſelf towards the Wall, and prayed.* *Jonathan*'s Targum rendreth it, *towards the Wall of the Sanctuary*, meaning (ſaith *Abrabaniel*) *the Weſtern Wall where the Ark ſtood.* All this is true, but the immediate ſenſe is, that the King turned towards that wall of the Room which pointed towards the Ark, which ſtood under the Weſtern Wall of the Sanctuary.

Don Iſaac Abraban. *in Iſai.* 38. 2.

'Tis poſſible this Wall might be written upon with ſome title of Reverence and Remembrance; for the *Jews* to this very day inſcribe their walls with Eaſt, Weſt, North, or South, according as the Holy Land lieth from the Country where they are, onely to put them in minde of that Coaſt towards which they are to worſhip. So the *Jews* in the Weſt, as *Italy*, *Germany*, &c. write מזרח *Mizrach* upon their Walls, that is, *Oriens*, becauſe *Jeruſalem* lieth Eaſt from them, as the learned *Schickard* hath obſerved, and their *Menaſſe Ben Iſrael* anſwered me by Letters.

Whether or no this kinde of *upper Room* for this reaſon might not be called *Cœnaculum* קיר *Kir*, or *Parietis*, *the wall upper Room*, I would not ſo preſently reſolve, though I know it pretendeth much better then the received meaning.

Once more; *Herodotus* telleth that when *Sennacherib* the King of *Aſſyria* came out againſt *Ægypt*, *Sethon*, (who had formerly been a Prieſt in *Vulcan*'s Temple, but was now made King) being reduced to a very hard condition by the revolting

revolting of his men, retired himſelf *in Cœnaculum* (ſo the Tranſlatour) *into an upper Room*, and there lamented his caſe before the Gods. The ſucceſs was, that the *Aſſyrian* Forces were ſuddenly and totally diſappointed by an Army of Mice, to the memory whereof the Statue of *Sennacherib* was ſet up in *Vulcan*'s Temple, holding in his hand a Mouſe, and ſaying theſe words, ἐς ἐμὲ πὰς ὁρῶν εὐσεβὴς ἔστω, *He that looketh upon me let him learn to be religious*. This put me upon the conſideration, whether there might not be ſome ſuch uſe of the *Hebrew* חדר in the *Ægyptian* way. But I did not finde that any matter could be made of this, more then a miſtake in the Tranſlation. The Greek is, that the Prieſt went up ἐς τὸ μέγαρον. The Scholiaſts of *Homer* and *Heſiod*, as *Phavorinus* alſo, &c. ſay this word ſignified at the firſt ὑπερῷον οἴκημα a ſtately pile of building, or a great man's houſe, but was afterwards taken for any ordinary one. Indeed the latitude of the word is ſo great, that it hath been ſunk down from a *Palace* to a *Stable*, for ſo alſo it ſignifieth ſomewhere. But *Julius Pollux* reckoneth this word among the *Loca Sacra*, and therefore it ſhould not have been tranſlated there *Magalia*. Μέγαρον is quoted by *Suidas* for a Place Holy enough. It muſt needs be taken there for the Ἄδυτον or *Sanctuary* it ſelf, for it is taken for ſuch a Place into which none but the Prieſt might enter. And this was the meaning of *Herodotus*, that *Sethon* went ἐς τὸ Μέγαρον, not into an *upper Room*, but into the *Adytum*, or *Sanctuary* of *Vulcan*'s Temple, and there made his caſe known πρὸς τὸ ἄγαλμα, *before the Idol*, &c. *Herodot. in Euterp.*

The Talmudiſts make yet another uſe of this word *Aliiah*, in the Tract *Nidda*, *fol.* 17. *b.* where the womb of a woman is called by this name of Receſs. The place is quoted by the *Arna*, and out of that by *Druſius*, and made up into this Proverb, *Ovis cecidit ſupina, & exiit ſanguis è Cœnaculo.* But by a very great miſtake, for there is nothing of a Sheep or a Proverb in it, as the learned *Buxtorf* hath already admoniſhed, *in Addendis ad Lex. Talmudic. col.* 2676.

Druſ. *Adag. Hebraic. fol.* 196.

CHAP.

CHAP. IV.

And her gates ſhall lament and mourn, and ſhe being deſolate ſhall ſit upon the ground. ESAI. 3. 26.

Deſolation in Scripture is otherwiſe expreſſed by *Silence* and *Sitting upon the ground.* By the firſt, becauſe great Sorrow is ſo. And the ſecond hath nature enough in it beſides a derivation down from the manner of the *Hebrew* Mourning. So *Ezech.* 8. 14. *there ſate women weeping for Tammuz.* And *Amos* 8. 3. it is ſaid, that *the Songs of the Temple ſhall be howlings in that day, many dead bodies ſhall be in every place, they ſhall caſt them forth. Peace*, or *Be ſilent.* So the Margin according to the Letter, which muſt needs here take place; for the paraphraſe in the Text *(in ſilence)* expreſſeth not enough.

But as the things themſelves, *Sitting* and *Silence*, fall not out ſingle, ſo they are moſt commonly put down in company. So *Job* 2. 13. His three friends came to him, and *ſate down with him upon the ground ſeven dayes and ſeven nights, and none ſpake a word unto him; for they ſaw that his grief was very great.* So *Eſa.* 47. 5. *Lament.* 2. 10, &c.

We may know this (as we do ſome other things) the better by the contrary. But then firſt of all it is to be obſerved, That in capital cauſes, as in the caſe of Suſpenſion, Lapidation, or the like juſt violences againſt Nature's courſe, it was forbidden both by the *Roman* and the *Jewiſh* Law to make any Lamentation at all for any ſuch miſcarriages of diſſolution. By the *Roman*; *De his qui not. inf. L. Liberorum.* § *Non ſolum.* The *Jewiſh* is under the Title *Sanhedrin*, c. 6. fol. 46. *b.* in the *Miſhna*, ולא היו מתאבלין אבל אוננין שאין אנינות אלא בלב That *theſe are not to be lamented by the Lamentation of Mourners, but onely in the heart*, that is, (ſaith the Gloſs) that *they are not to be mourned over by any ſumptuous or ſolemn*, אלא בלב but by the cloſeſt Rite of Funerals, &c. *col.* 2. Their *Burial* too is as negligently appointed, and leaving them in little better condition then that *of an Aſs*, fol. 46. *a.* This

This is to tell the reaſon why the Bleſſed Virgin and the other Women which *ſtood afarre off*, (as the other Goſpels) or *near*, (that is, as near as they could for the Souldiers) were not to make any ſolemn, uſual ſhew of Lamentation. The Mother of *Jeſus* muſt needs be reduced to the extremeſt ſtate of ſadneſs and contriſtation. If the face and countenance of the action were too little, yet theſe words, *Woman, behold thy Son*, could not chuſe but *turn her heart within her*, (as God ſaid once of himſelf, *Hoſ.* 11.8.) And yet, though *no ſorrow were like to* hers, *Lament.* 1.12. ſhe would be *terrible in* theſe *praiſes*. This was the reaſon why ſhe and the other Women *ſtood*. 'Tis no ſuch wonder of the other Women. But She ſtood up ſtill in a reſolute and almoſt impoſſible compliance with the Law. For you are not to take it ſo as if the word *Standing* there were an expreſſion of courſe: 'twas neceſſary. And they might not ſit down in that caſe, as ſome of the Maſters ignorantly paint the ſtory. They were to *ſtand*, as by the wrong poſture to free the company from any ſuſpicion of Mourning for a Malefactour.

'Tis true, indeed, that we reade of *Mary Magdalen* and the other *Mary ſitting* over againſt the Sepulchre, and they *ſate* there to mourn over the dead, and therefore they *ſate*; but this was after leave obtained of the Governour to bury the body. This leave vouchſafed, and the Law diſcharged, the two *Maries* might *ſit* down and weep over the Sepulchre in the open and uſual manner. Matth. 27. 61.

Now from this behaviour of the *Jewiſh* mourners, *Sitting* and *Silence*, the ſame words uſe to be ſaid of a dead City or Country. As *Eſa.* 47.5. The *daughter of the Chaldeans* is bid to *ſit down ſilent, and get her into darkneſs, and be no more the Lady of Kingdomes*. So *Lament.* 2.10. *The Elders of the daughter of Sion ſit down upon the ground and keep Silence*. So here, *And ſhe being deſolate ſhall ſit upon the ground*.

The words are ſpoken of the Daughter of *Sion*, the ſpecial part of *Jeruſalem*, and here meant of the whole City and Country. The Prophecy pointed at a nearer Deſolation, but might poſſibly have an influence upon the laſt De-

ſtruction thereof by *Titus Veſpaſian.* I am ſure, as if it had been ſo, the Reverſes both of the Father and the Son, made for the memory and celebration of this Conqueſt, are imprinted with the fulleſt expreſſions and commentary upon theſe words. In ſtead of the Daughter of *Sion*, a Silent Woman, ſitting upon the ground, and leaning her back to a Palm-tree, with this Inſcription, *IVDÆA CAPTA.*

Note here, that the Reverſes made to commit Victories to memory were alwaies written upon with ſome repreſentation of proper reſpect unto the Place conquered. As in a very ancient Coin of *Auguſtus Cæſar*, Braſs, the Face is double, this Inſcription, *Imp. Divi F.* that is, not *Imperatores Divi Fratres*, as the Antiquary of *Niſmes*, (*Imperatores* with a ſingle *P* is falſe writing in the Medals) but *Imperator Divi Filius*, for *Auguſtus Cæſar* is principally meant, though *Julius* be there. The Reverſe a Crocodile enchained to a Palm-tree: the Inſcription, *Col. Nem.* that is, *Colonia Nemauſenſium*, or the Colony of *Nemauſium*, now called *Niſmes* in *Languedoc.* The devotion of the Reverſe is to celebrate the abſolute victory of *Auguſtus* over all *Ægypt* after the Battel at *Actium.* The Palm-tree is common to *Ægypt* with *Judæa*, the Crocodile almoſt proper. And 'tis ſignal in both theſe, that the conquered ſhould be faſtned to the Palm-tree, which is the Emblem of victory.

Jean Poldo *de l'antiquite de la cite de Niſmes.*

But it is more to be conſidered, that no conquered City or Country beſides this of *Judæa* (I could obſerve none, eſpecially before the times of *Titus*) is expreſſed upon the Coins by a Woman ſitting upon the ground. I know that the poſture of ſitting is a Ceremony of *Roman* Lamentation too. But to call a Flouriſhing City *The Lady of Kingdomes*, *Eſ.* 47. 5. or the *Princeſs among the Provinces*, *Lam.* 1. 1. and to expreſs a taken or deſtroyed City by *a Woman ſitting upon the ground*, is clear *Hebrew* Phraſe; or if it were not onely theirs, yet it was theirs firſt, and muſt be learned from them. And therefore I muſt needs think that the Emperour's Reverſe was contrived out of this Prophecy. And when I conſider how great a man the Jew *Joſephus* was in the Emperour's Court, and that he ſerved him preſently and famouſly

mouſly in the Action, before the Walls of *Jeruſalem*, I continue to imagine who it was that had a hand in the Device.

To ſave this Interpretation harmleſs, I muſt confeſs here that I finde in one of *Veſpaſian*'s Reverſes, Silver, a woman *ſtanding* upon the Ground, and leaning her ſelf to a Palm-tree, with the very ſame Inſcription, *JUDÆA CAPTA*. This put me to ſome wonderment at the firſt. But when I took notice that her hands were bound, I perceived that the minde of the Reverſe was, not to expreſs the Deſolation of the Place, but the Captivity of the People.

CHAP. V.

The Kingdome of Heaven ſuffereth violence, and the violent take it by force. S. MATTHEW 11.12.

THis is a ſtrange Phraſe, if it ſhould be exacted by our manner of expreſſing. The *Greek* word is βιάζεται, and muſt not be paſſively rendred, as *Beza* would have it, but as *Eraſmus* and the *Engliſh* rightly. And ſo the *Syriack* and the *Arabick* are to be underſtood. But for the manner of the ſpeech, it is to be referred unto this Tradition of the Elders. Two men had an inheritance divided betwixt them by equal portions, and 'tis ſaid of one of them, שנטל חלקו וחלק חבירו והיו קירין אותו בן חמצן עד יום מותו, that *he carried away his own part and his fellow's too, therefore they called him* Ben-Hamtſen, or *The Son of violence, until the day of his death*, &c. *Talmud in Joma, c. 4. fol. 30 a.*

By *The Kingdome of Heaven* is plainly meant, the Inheritance of the Saints and the means whereby to purchaſe it, *The Goſpel of the Kingdome*, as it is therefore ſo called *Matt.* 9.35. which compare with *Luke* 16.16.

This Inheritance was bequeathed to and equally divided betwixt the *Jew* and the *Gentile* in a Chriſtian way of Gavealkin. It was firſt offered to the *Jew* to take his Half; but this the *Jew* refuſing to doe, the Apoſtles caſt off the

duſt off their Shoes, and turned to the *Gentiles*. And ſo the *Gentile*, like a good *Ben-Hamtſeu*, or Son of violence, took his own ſhare and the *Jew*'s too.

CHAP. VI.

Noah's Lent.

And the Rain was upon the Earth fourty daies and fourty nights. GENESIS 7. 12.

During this time *Noah and his Sons* (ſo I finde it in the Eaſtern Traditions) *kept a ſolemn Faſt, taking meat but once a day,* ונוח אול מן צאם אלארבעין יום אלמקדסה באל ספינה, that is, *And Noah was the firſt who made the* 40 *daies Holy* (or inſtituted the *Quadrageſimal* Faſt) *in the Ark. Caten. Arabica, cap.*24. If it be as the Tradition pretendeth to, the Inſtitution of *Lent* is ancienter then we took it for.

Catena Veterum, præcipuè Orientalium, in Pentateuchum, Arabicè MS. in Arch. Bibl. Bod.

CHAP. VII.

Cæci et Claudi.

And (the Jebuſite) ſpake unto David, *ſaying, Thou ſhalt not come up hither, unleſs thou take away the* Blind *and the* Lame, *ſaying (with themſelves)* David *ſhall not come up hither. And* David *ſaid in that day, Whoſoever ſmiteth the Jebuſite, and recovereth to the Fort, and (ſmiteth) the* Lame *and the* Blind, *hated of* David's *Soul——Therefore they ſaid, The* Blind *and the* Lame *ſhall not come into the houſe.* II SAMUEL 5. 6, 8.

So the Original expreſly.

To

TO prepare for that meaning of the words which I intend to take upon me, I ſhall inſiſt awhile upon ſome unobſerv'd Superſtitions of the Ancients in the Foundations and aſſurances of their Cities, Forts, &c.

'Twas a Rule the trembling Heathen went by, to undertake nothing (nothing a-new eſpecially) *inauſpicatò*, without ſome ominous performance: we may call it what we pleaſe, but they did it upon grounds throughly concern'd in experience and effect, ſtill attaining their end by what dark and ſecret waies of cooperation ſoever brought to paſs, as undiſcovered to themſelves as us.

To the matter in hand, The firſt was the Propitiation of the place by reconciling the *Genius* with a reſpective Sacrifice. Ἐπεὶ δὲ θυσίας τοῦ ἐγχωρίου ἐξιλεώσαντο δαίμονας, &c. ſaith *Heſychius Mileſius* concerning the foundation of *Byzantium*. Like Ceremonies were performed by *Alexander* at the building of *Alexandria*, as *Arrian* in the third Book of his Expedition. Such are often remembred by *Joannes Antiochenus*, and out of him repeated by the *Faſti Siculi*, *George Cedren*, and others.

Arrian. Ἀνάβασ. Ἀλεξάνδ. p. 52.

But I chuſe to inſtance a leſs known paſſage out of *Abdilphaker*, in his *Arabick* Hiſtory of the Foundation of *Antioch*.

When this was laid by *Antiochus* the King, it happened that whatſoever the work-men dug up by day was again thrown in by night, and they were affrighted from the work by a dreadful Apparition. The King call'd for the Aſtrologers and wiſe men, who, after Sacrifice rightly performed, diſcovered an appearance of *Almarick* or *Mars*. It was agreed therefore, אנהם יבנון עלי אסמה היכאל עטימא עלי ויצנפון עליה צורתה ותנעלון אלמריגה עלי טאלעה, *that a magnificent Temple ſhould be erected to his name, and his ſtatue there ſet up, and that the foundation of the City ſhould be laid under his Aſcendent*, &c. *Alſo an Anniverſary of three daies Feſtival was inſtituted*, &c. And the Author ſaith that theſe things continued חתי טהר עיסי אבן מרים צלי אללה עליה וסלם, *until the Manifeſtation of* Jeſus *the Son of* Mary. *Peace and the Prayer of God be upon him.*

Abdilphaker, *Arab. MS. in Arch. Laudin.*

This Tradition of the *Arabian* includes another manner of the Ancients laying the foundation of their Metropolitan Cities under a certain Configuration of the Heavens, the moſt propitious that could be erected for the time being.

So *Muazzus*, the Top of the *Fatimæan* family, cauſed the City of *Gran Cairo* to be ſet up under the ſame Aſcendent of *Almarick* וזהו קאהר אלפלך, that as *Mars* had a coercive power in the ſuperiour world, ſo the City might be *Coactrix Orbis* here below; therefore the name of it was called *Alchahira*, as the Note upon *Elmacinus* in the *Tarich Mulſliminorum*, lib. 3. p. 227.

Haly *ad Carpum Ptol. ad verb.* 15. *The Aſcendent of a City* (ſaith *Haly*) *is that ſign cujus aſcenſione quis incipit collocare primarium lapidem, which riſeth in the Horoſcope at the laying of the firſt ſtone.*

The Art of this is to be taken out of the firſt part of Apoteleſmatical Conſtruction, called by *Ptolemie Catholicon*, *Tetrabib.* 1. where he appointeth his Aſtrologer, in giving judgment of the Accidents of a City, to take knowledge of the Sun and Moon's place in the Zodiack which they had ἐν τῇ καταρχαῖς τῆς κλίσεων, *at the laying of the foundation*, καὶ τῆς κέντρων μάλιστα τὸ ὡροσκοπεῖν, *but eſpecially of the Aſcendent as the moſt principal Angle.*

Ptol. *Tetrab. l.* 5. 6. 4. & 5.

According to theſe Rules *Tarucius Firmicus* caſt the Nativity of *Rome*; and *Vettius Valens*, an Aſtrologer of *Antioch*, that of *Conſtantinople*, the figure whereof is extant in a *Greek* Manuſcript in the *Vatican*. The Horoſcope was *Cancer*, and the Aſtrologer judged by the apparences that the City ſhould ſtand 702 years, as the *Vatican* book; as *Cedren* and others, 696. which if it be taken of thoſe years ἐν οἷς τὰ τῆς πολιτείας ἐπηρεῖτο ἔθη καὶ κατάστασις, *in which the City flouriſhed under a full ſtate of diſcipline*, the Aſtrologer was not ſo much out as *Glycas* thinketh. And moreover, before the taking of the City by *Mahomet* the ſecond, a great Conjunction was obſerved under the Horoſcope. But in aſſigning the Aſcendent of this City, the *Greeks* and *Arabians* agree not, nor the *Arabians* themſelves. For in the Tables of * *Alkas*, *Conſtantinople* is ſet under אלמיזאן *Libra*;

Zonaras *Annal. tom.* 3. *in Conſtant. Mag. p.* 7.

* Alkas Cyriac. *Tab. Aſtron. Arab. MS. in Arch. Laudin.*

in

in *Ben Isaac*'s Geography, under אלתור *Taurus*: and though the same place may have several Horoscopes, yet to so much variety it will be hard to reconcile the matter. Ben Isaac, *Geograph. Arab. MS. ibid.*

This Superstition hath been as commonly and more lately practised in the West. At the Instauration of *Rome* by *Paul* the third, *Gauricus* drew the Figure of the Heavens. *Vincentius Campanatius* observed the time by his Astrolabe, toward the instant whereof he cried out with a loud voice, *Ecce adest hora præcisa decima sexta ferè completa.* Then immediately *Ennius Verulanus* the Cardinal laid the first stone.

The curious may see several Nativities of Cities, Forts and Castles, with the Judgments given, in *Gauricus*, *Junctin*, *Garcæus*, &c.

The Figure of the old Lodging at *Merton* College is yet to be seen in one of the Warden's Windows. I set it not here down, because it is already done by another in his Book against Judicial Astrology. John Chambers.

These Catholical Nativities were so much believed in by the ancient Kings, saith *Haly*, that they enquired into the Genitures of all the principal *Nati* under their Dominions; where if the Planets were found to look with a malicious eye upon the Nativity of the Kingdome, *Interficiebant eum puerum, quòd ejus Regnum erat contra Regnum ipsorum.*

It may be seen also what *Zonaras* hath reported of *Tiberius* and *Domitian*, Tom. 2. Annal. p. 174, & 198.

Now because that in the Nativities of Cities, ὡς ἐπὶ τῆς γενέσεως, *as in the Genitures of men*, (saith *Ptolemy*) the Astrology is the same; therefore after consideration had of the life and being of the City from the Horoscope, the next care taken was of the κλῆρος τῆς τύχης, or *part of Fortune*, *the second Ascendent*, so called in the Figures of men, or the *Horoscopus Athlorum.* The *Part of Fortune* found out was mysteriously included in a Statue of Brass, τελεστικῶς *Telesmatically* prepared. The Rites were, *A pure Virgin was offered up in Sacrifice; a Statue of the Virgin set up, imposed upon with a new and secret Name, and Sacrifice done to that.* And all this δι' ἀρχιερέως καὶ Τελεστοῦ εἰς Τύχην καὶ ἀποκαθαρισμὸν τῆς πόλεως. For so the Statue was called, *The Fortune of the City.* Jo. Antioch.

So-

Jo. Antioch. *in Arch. Baroccian.*

So in *Seleucus* his foundation of *Antioch*, θυσίαν ποιήσας κόρῃ παρθένον, ὀνόματι Αἰμάθῃ, στήσας ἀνδριάντος στήλην χαλκῆν τῆς σφαγισθείσης κόρης τύχην τῇ πόλει, εὐθέως ποιήσας αὐτῇ τῇ Τύχῃ θυσίαν, &c. The like Ceremonies were observed by the same Founder at the building of *Apamea*: θυσίαν ποιήσας ἣν αὐτὸς μετεκάλεσεν ὀνόματι Πέλλαν, &c.

The Fortune of old *Byzantium* was called Κηρώη, *Ceróe*. When this was repaired into *Constantinople*, the Emperour's Statue was set up, βαστάζουσαν τῇ δεξιᾷ αὐτοῦ χειρὶ τὴν Τύχην τῆς αὐτῆς πόλεως, ἣν ἐκάλεσεν Ἄνθουσαν, *holding in his right hand the Fortune of the City, which he called Anthusa.* But the Sacrifice was not as before. The Emperour offered up ἀναίμακτον θυσίαν, *Incruentum Sacrificium*, καὶ τῷ Θεῷ· *a Sacrifice without bloud*, and not to the Fortune of the City, but *to God* himself.

Briefly thus; The Founders of old at the building of their principal Cities, Castles or the like, caused their Astrologers to finde out a lucky Position of the Heavens under which the first stone might be laid. The Part of Fortune found out in this first Figure was made the Ascendent of another. The first judged of the Livelihood and Duration, the second of the outward Glory and Fortune of the City. Under the Influence of this latter Configuration they erected a Statue of Brass, into which this Fortune and *Genius* of the City was to be called by Art. Thus spirited with this secret power, it was disposed of in some eminent or recessful place of the City, and look'd upon as that thing which was onely concern'd in the Fortune and Fatality of all.

Such a one was the Trojan *Palladium*; no Διοπετὲς, saith *Joannes Antiochenus*, but ξόανον τετελεσμένον, or, as *John Tzetzes* quoteth the place to *Lycophron*, ὡροσκοπία καλλίστη, *telesmatically consecrated* or *under a good Horoscope*, by *Asius* the Philosopher, and presented to the Founder *Trous*, εἰς νίκην καὶ φυλάττοντα τὴν πόλιν ἔνθα ἀπόκειται ἀπαράληπτον, i. e. *as a Statue enabled by Art to preserve the City wherein it should be laid up in a victorious and impregnable State.*

Olympiodorus relateth from *Valerius*, Governour of *Thracia*

cia under *Conſtantius* the Emperour, περὶ ἀνδεάντων ἀργυρῶν πεπλεσμένων εἰς Βαρβάρων ἀποκάλυσιν, *of certain Silver ſtatues (laid up under the confines of Thracia and Illyria) Teleſmatically conſecrated againſt the Incurſions of the Barbarians:* which at the command of *Valerius* being dug out and taken away, μεθ' ὀλίγας ἡμέρας τὸ πᾶν Γότθων μέρος πᾶσαν ὑπηρέχει τὴν Θρᾴκλν, &c. *within a few daies after all Thracia and Illyria was overrun by the Goths and Huns.* Phot. *Cod.* 80.

I ſay then of the *Claudi* and the *Caeci*, that they were no other then thoſe τὰ πάλαι ἀδόμητα στοιχειώδη τῆς πόλεως φυλακήρια, *Statuary Teleſms ſo much celebrated of old, (as Nicetas) which unleſs they kept the City, the watchman laboured but in vain.* They were placed by the Aſtrologers in ſome convenient Receſs of the Fort, and had doubtleſs made good the place againſt *David*'s men, but that, as the great Soothſayer himſelf confeſs'd, *There was no enchantment againſt Jacob, nor divination againſt Iſrael*, Numb.23.23.

The uſual Interpretation of this place is, (and 'tis the beſt of the bad) that the *Jebuſites* truſting themſelves to the invincible condition of their Fort, brought up Lame and Blind men, to caſt a ſcorn upon *David*'s approches. Therefore his *ſoul hated them.* I am ſure I have made the beſt of this conſtruction; and yet he that ſhall run it through all the Circumſtances of the Text, will finde it to be as impertinently caſt up as that of the *Chaldee*, which inſtead of *the Lame and the Blinde* rendreth, by way of Paraphraſe, *the ſinners and ungodly Jebuſites.* Which ſome of the *Hebrews* endeavour to follow, but at an intolerable diſtance.

I ſhall not want for a very conſiderable part of them, who, though they have not lighted upon the very ſame, yet have ſaid enough as to the clearneſs and advancement of that ſenſe and meaning which I have reſolved upon. In the *Celi Jakar* you'l finde that *the Lame and the Blind* may be taken for Images. R. *Solomon* ſaith expreſly הם הצלמים that they were ſo: and R. *David*, that they were צלמי הנחשת *Images of braſs.* R. *Eſay*, as R. *David* and *Levi Ben Gerſon*, ſaies moreover——That *the Blind and the Lame were Images written upon with the oath which Abraham and* R. D. Chimchi, R. Lev. Ben Gerſon, *Celi Jakar*, & R. Eſay *in locum.*

Isaac made to Abimelech, and that *they were call'd* Blind *and* Lame, *because they had eyes and saw not, they had feet and walked not*, &c.

But as concerning the conceit of *Abraham* and *Isaac*'s oath to *Abimelech*, I leave it at large. That which I take from them is, that they were *Images of Brass*, and the reason why they were called *the Blind and the Lame*; which if it had not been suggested by them, yet is it the very phrase of the Scripture.

They were the *Stoichiodæ* or Constellated Images of Brass, set up in the Recess of the Fort, called in scorn (as they were *hated* by *David*'s *soul*) *the Blind and the Lame*. Yet so surely entrusted with the keeping of the place, that if they did not hold it out, the *Jebusites* said they *should not come into the house*, that is, they would never again commit the safety of the Fort to such *Palladiums* as these. *Therefore they* (that is, the *Jebusites*) *said*, *The Blind and the Lame*, &c.

CHAP. VIII.

Wherefore ye shall make Images of your Emrods and Images of your Mice that marre the Land, and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your Gods, and from off your Land. I SAMUEL 6.5.

WHen the Ark was taken captive and detained by the prophane *Philistines*, *the hand of God was sore upon them, and smote them with Hæmorrhoides, & ebullierunt villæ & agri in medio regionis illius, & nati sunt mures, & facta est confusio mortis magna in Civitate.* So the Vulgar addeth, the ancient *Greek* Copies have it not. The later agree not; *Some Hebrew Copies acknowledge it not*, (saith *Mendoza*) as if there were any that did. 'Tis found indeed

indeed in the *Dras*, as *Chimhi* hath obſerved. And it cannot be denied to the *Romaniſts* but that it ſeemeth to be wanting, but by no means to be ſo ſupplied. 'Twere better the Ark ſhould ſhake ſtill, then that *Uzzah* ſhould hold it up. Howſoever 'tis true that there was a plague of *Mice* as well as of *Hæmorrhoides*. Concerning which the Aſtrologers being conſulted gave counſel that there ſhould be made *Five golden Images of the Mice, and as many of the Diſeaſe, to give glory to the God of Iſrael.* The number was according to the number of their Lords: but for the thing it ſelf, the Expoſitours whatſoever paſs lightly over it, or ſtop the mouth of the letter with a myſtery, perceiving no more of the natural ſenſe then a bare treſpaſs-offering, but wondering withal, and not without cauſe, what glory could accrue to the God of *Iſrael* from ſuch a homely preſent as the Counterfeit of a *Mouſe*, or that which is worſe, a thing which the Holy Ghoſt here vouchſafed not to call by its own name, for the *Keri* is *TEHORECEM*, *Anorum Veſtrorum*. But the meaning of the Images is *Stoichiotical*, and to be given out of the Teleſmatical Traditions.

Τὰ δὲ τῇ φύσει καὶ φθορᾷ εἴδη (ſaith *Ptolemie* in the Καρπὸς) πάσχει ὑπὸ τῶν οὐρανίων εἰδῶν, διὰ τοῦτο χρῶνται τούτοις οἱ στοιχειωματικοὶ, τὰς ἐπεμβάσεις τῶν ἀστέρων σκοπεῦντες ἐπ' αὐτά· i. e. *The generable and corruptible forms are affected by the Celeſtial, which therefore the Taliſmans make uſe of by obſerving the entrance of the Starrs into them.* The meaning is, (ſaith *Hali Aben Rodoan*, or, as the *Hebrew* Tranſlation, *Abu Giafar*) that the forms of things here below are anſwered with the like figurations above, and that the Celeſtial forms have a ruling influence upon the ſublunary; for example, the *Scorpion* and *Serpent* in heaven upon thoſe in earth. Therefore the *Sapientes imaginum inſpiciebant quando Planeta de ſub radiis Solis egrediebatur, & ingrediebatur hos Vultus, eúmque in Aſcendente ponebant, & Vultum quem intrabant ſculpebant in Lapide, & miſcebant cum eo alia ad hæc neceſſaria, faciebántque cum eo ex aptatione vel deſtructione quod volebant*, &c. *Obſerved when a Planet was out of his Combuſtion, and enter'd into any of theſe forms; then placing the Planet*

Ptolem. *Centiloq. Verb.* 9.

in the Horoscope, they engraved the form upon a Stone; then adding what else was necessary, they fitted it to preservation or destruction, as they pleased, &c.

These conceits the *Greeks* termed στοιχειώσεις, otherwise Τελέσματα, from whence the *Arabick Talismath*. The *Chaldæans* from the word in the Text *Tsalmanija*, *Images*. An experiment of the force is set down by *Hali* upon his own knowledge practised upon a *Saracen*'s servant *in diebus Camorchæ Regis*. The servant had been stung with a Scorpion, and was cured by his Master with a stone of this kinde engraven upon with the figure of a Scorpion. And the *Saracen* said, that the figure was cut when the Moon was in the sign *Scorpio*, and that the sign was in one of the four Angles.

The mightiest in operation of this sort was *Apollonius Tyaneus*, a man of that note in the Heathen balance, that *Hierocles* the *Stoick* put him into the Scale with Christ himself, nay he accounted him the better man of the two; but which is sufficiently returned upon him by *Eusebius Pamph. Cont. Hieroclem*. But the performances of this man had such appearances of wonder, that they extorted this doubt from the Orthodox themselves, Εἰ θεός ἐστι δημιουργὸς καὶ δεσπότης τῆς κτίσεως, πῶς τὰ Ἀπολλωνίου Τελέσματα ἐν τοῖς μέρεσι τῆς κτίσεως δύναντο; καὶ γὰρ θαλάττης ὁρμὰς, καὶ ἀνέμων φορὰς, καὶ μυῶν καὶ θηρίων ἐπιδρομὰς, ὡς ὁρῶμεν, κωλύουσιν, &c. *If God be the Creator and Lord of the World, how comes it to pass that* Apollonius *his Talismes have so much over-rul'd the course of things? for we see that they also have stilled the waves of the Sea, and the raging of the Windes, and prevailed against the noisome flies and incursions of wilde beasts*, &c.

Justin Martyr Res. ad Orthod. Quæst. 24. 245.

And though *Philostratus* in that large Legend of his life hath no memory of these things, yet they are constantly ascribed unto this name by *Codinus*, *Cedrenus*, *Hesychius*, *Olympiodorus*, the *Greek* MS. cited by *Leunclavius*, the *Chronicon Alexandrinum*, and *John Tzetzes*, *Cent.* 60. of his third Chiliad: *quod omnino legendum*, (saith *Scaliger*) *si quidem horum* στοιχείων *notitiam habere placet, & sanè lectio non injucunda. Nam in illo capite Apollonius sculpturâ Culicum*

Joseph. Scalig. Epist. 180.

&

& Ciconiarum, culices Antiochiam, ciconias Byzantium ingredi prohibuit.

But a fuller Tradition of this matter I shall here set down out of *Domninus*, cited by *Joannes Antiochenus Melala* in the 10 Book of his Chronographie. Ἦν δὲ τοῖς χρόνοις τῆς βασιλείας τοῦ αὐτοῦ Δομιτιανοῦ ὁ σοφώτατος Ἀπολλώνιος ὁ Τυανεὺς, καὶ ἤκμαζε περιπολεύων καὶ πανταχοῦ ποιῶν Τελέσματα εἰς τὰς πόλεις καὶ εἰς τὰς χώρας, ὅστις ἀπὸ τῆς Ῥώμης ἐξελθὼν κατέλαβε τὸ Βυζάντιον, καὶ εἰσελθὼν εἰς Βυζούπολιν, τὴν νῦν λεγομένην εὐτυχῶς Κωνσταντινούπολιν, ἐποίησε καὶ ἐκεῖ πολλὰ Τελέσματα παρακληθεὶς ὑπὸ τῶν Βυζαντίων· τὸ τῶν Πελαργῶν, καὶ τὸ τοῦ Λύκου ποταμοῦ τοῦ κατὰ μέσου τῆς πόλεως παρερχομένου, καὶ τὸ τῆς Χελώνης, καὶ τὸ τῶν Ἵππων, καὶ ἄλλα τινὰ θαυμαστά. καὶ λοιπὸν ἀπὸ τοῦ Βυζαντίου ἐξελθὼν ἐποίει εἰς τὰς ἄλλας πόλεις ὁ αὐτὸς Ἀπολλώνιος Τελέσματα. καὶ ἦλθεν ἐπὶ τὴν Συρίαν ἀπὸ Τυάνων, καὶ εἰσῆλθεν ἐν Ἀντιοχείᾳ τῇ μεγάλῃ· καὶ ᾔτησαν αὐτὸν οἱ Ἀντιοχεῖς κτήτορες ποιῆσαι κἀκεῖ Τελέσματα περὶ ὧν ἐδέοντο. καὶ ἐποίησεν εἰς τὴν Βόρραν ἄνεμον, θήσας τὸ αὐτὸ Τέλεσμα κατὰ τὴν ἀνατολικὴν πόρταν. *In the same times of the Reign of* Domitian *flourished the most learned* Apollonius Tyaneus, *who got himself a great name by travelling about and making Telesms in all places where he came, for the Cities and the Countries. From* Rome *he went to* Byzantium, *and entring into that City of* Byzus, *(now more happily called* Constantinople) *he made there also many Telesms at the instance of the Citizens; as that against the Storks, against the River* Lycus *which passeth by through the middle of the City, that against the Tortoises, that against the Horses, and other strange things. Then afterward leaving* Byzantium *he went and did the like in other Cities. From* Tyanis *he came into* Syria, *and so to* Antioch *the great, where also he was desired by the chief men of the City to make such Telesms as they had need of. And he made one against the Northern winde, and set it up upon the East port of the City.* The Author goeth on, and at large describeth *Apollonius* his Charms against the Gnats and Scorpions; adding moreover, that *Apollonius* walking upon a day with the chief men of the City to observe the situation of the place, happened upon a ruinous pillar, and enquiring into the purpose of that, the Citizens related unto him,

Joan. Antiochen. *MS. in Arch. Baroccian. Biblioth. Bodleian.*

that in the daies of *Caius Cæsar*, when the City had been shaken with an Earth-quake, Δεββόριός τις φιλόσοφος τελεστὴς ἐποίησε τὸ τέλεσμα τοῦτο, ὥστε δονουμένην τὴν πόλιν ὑπὸ σεισμοῦ μὴ πίπτειν, στήσας τὴν κίονα, καὶ ὑπεράνω αὐτοῦ στηθάριον μαρμάρινον, καὶ ἐν τῷ στήθει αὐτοῦ ἔγραψεν Ἄσεισα, Ἄπτωτα. καὶ τυφωνικοῦ πυρὸς ὑπὸ τῆς ἀστραπῆς γενομένου, καυσθὲν τὸ ἐπάνω τοῦ κίονος στηθάριον ἔπεσε. *One* Debborius *a Talisman, to prevent the falling of the City in case an Earth-quake should happen again, set up this Pillar, and upon that a marble Pectoral inscribed* Ἄσεισα, Ἄπτωτα *but which in process of time had been consumed by lightning*, &c. The Citizens therefore were earnest with him to set up a new Telesm: but *Apollonius* fetching a deep sigh, ἀνεβάλετο τοῦ ποιῆσαι ἄλλο Τέλεσμα περὶ σεισμῶν, *refused to make any farther Telesms against the Earth-quakes*. But the Citizens being urgent upon him, he took writing-Tables and foretold as followeth: Καὶ σὺ, τάλαινα Ἀντιόχεια, δὶς πάθοις. ἀλλὰ καὶ πάλιν ἐλεύσεταί σοι καιρὸς, ὅτε δὴ ἐπὶ πήμασι κείσῃ σεισμοῖς, δὶς δ' αὖθ' πυρὶ καύσῃ ὁ παρ' αἰγιαλοῖς Ὀρέντησι, εἰ μὴ πάλιν πάθοις. *And thou, miserable City of* Antioch, *shalt suffer twice, and a third time shall come upon thee, wherein thou shalt be consumed by fire even in that part by which* Orontes *runneth. And it may be thou shalt suffer yet once more.* This written, he delivered the Tables to the Citizens, and departed into *Seleucia*, and from thence into *Ægypt*, Καθὼς Δομνῖνος ὁ σοφώτατος συνεγράψατο ταῦτα. But the most concerning Telesm to the matter in hand is that against the Scorpions: Ὁμοίως δὲ ἐποίησε Τέλεσμα ἐν αὐτῇ τῇ πόλει (Ἀντιοχείᾳ τῇ μεγάλῃ) καὶ διὰ τοὺς Σκορπίους, πρὸς τὸ μὴ τολμᾶν αὐτοὺς πλησιάζειν τῇ χώρᾳ. καὶ ἔθηκε τὸ αὐτὸ Τέλεσμα ἐν μέσῳ τῆς πόλεως, ποιήσας χαλκοῦν Σκόρπιον, καὶ χώσας αὐτὸν πήξας ἐπάνω κίονα μικρὸν, καὶ ἐγένοντο ἀφανεῖς οἱ Σκόρπιοι ἐκ τῆς ἐνορείας Ἀντιοχείας πάσης. Apollonius *caused an Image of a Scorpion to be molten in brass, and set it up upon a little pillar in the midst of the City of* Antioch, *and the Scorpions vanished out of all their Coasts.*

Joan. Antiochen. *MS. in Arch. Baroccian. Bib. Bod.*

A like Telesm to this was set up at *Hempts* a City of *Syria Apamea*, that which *Ptolemy* calleth Ἔμισα. *In the middle of this*, saith an * *Arabick* Geographer, *a stone there is*

*Geograph. Nubiens. Clim. 3. part. 5.

is set up in a wall having upon it the figure of a Scorpion, and when any one is bitten he bringeth Clay and taketh out the figure, which having applied to the place affected, he is immediately cured.

In the neather Region of *Grand Cairo* the Crocodiles were harmless, in the upper they destroyed the Inhabitants. To provide against this, the Talismans cast a leaden Crocodile, which written upon with an *Ægyptian* charm they buried in the foundation of a Temple. This for a long time defended the people: but when at the command of *Achmet Ben Tolon* the Caliph the leaden Image was melted, the Crocodiles returned to their own malice again.

Cardan. *de Subtilitat. l. 9.* Scaliger. *Exercit. 196. num. 6.* Joan. Bodin. *Mag. dæmonoman. l. 3. c. 6.*

The Τύχη τῆς πόλεως or *Fortune of Byzantium* stood with one foot in a Ship of brass; the Statue concern'd the general *Genius* of the whole City. The Ship was a Telesm erected against the dangers of that tempestuous Sea, and while it stood entire stilled the rage; but some parts thereof being (none knew how) broken off and conveyed away, the Sea began to be as unruly as before. The cause whereof being curiously enquired after and discovered, the broken pieces were sollicitously searched, found out and put together again, and forthwith the winds and seas obeyed. Ἵνα δὲ γνοῖεν ἀκριβῶς εἰ τοῦτο ὡς ἀληθῶς τοῦ τῶν πλοίων εἴσπλου κώλυμα ἦν, ἀφῄρηντο ἄνθις τὰ μέρη τῆς νηὸς ἐκείνης, καὶ ὅσαι τῶν νηῶν ἔτυχον τότε εἰσπλέουσαι πνεύματος ἄνθις βίᾳ γεγόνασιν ὀπισθόρμητοι· ἐντεῦθεν ἐβεβαιώθη ἐκ τοῦ θραυσθῆναι τὴν χαλκῆν νῆα ἐκείνην τὴν κωλύμην γίνεσθαι τοῦ εἰς τὴν πόλιν εἴσπλου τῶν πλοίων τῶν φορτηγῶν, καὶ τὴν ναῦν ἐκείνην ἐπιμελείας ἀξιώσαντες ἀνεκαίνισαν. i. e. *And that it might be certainly known that this indeed was the cause why the ships could not safely arrive, the pieces of the brass were again taken away. Thenceforth whatsoever vessels touch'd upon the Coast were driven back by the violence of the winds. This confirm'd them in opinion that the breaking of the brazen Ship was that which hindred their Carriages from coming up to the City. They therefore caused the Ship to be most carefully repaired.*

Zonaras *Annalium tom. 3. in Anastasio.*

These *Consecrations* (for so also they are called) were more usually, but not onely, practised in the East. For *Gregory*

gory of *Tours* reporteth, that at the repairing of a Bridge in *Paris*, there were found the Images of a Serpent and Dormouſe in Braſs, and that at the taking away of theſe the Serpents and the Mice came up in great number. More might be added of the *Serpentina columna*, and the *Statua Equeſtris ahenea*, ſet up (this latter) againſt the Plague in *Conſtantinople*, the deſtruction whereof hath been followed with fearful and periodical mortalities. But enough hath been ſaid; *Mizaldus* may be ſeen, and the late Author of the Curioſities.

Leunclav. *Pandect. hiſt. Turc. num.* 130.

Mizald. *Cent. Mſ.* Gaffarel. *curioſitez inoyes ſur la ſculpture Taliſmanique des Perſ. c.* 6.

If we draw all up, the Summe will be the ancient Rite of Averruncation, That in caſe a City or Country ſhould be infeſted with any plague either of Diſeaſe or noxious Creature, the Taliſmans were conſulted and deſired to erect an Image of the plague under a certain Influence of Celeſtial Configuration.

And this, I ſay, was the cauſe why the *Philiſtin* Aſtrologers gave counſel that golden Images ſhould be made of the *Hæmorrhoides* and the Mice that marred the Land, *to give glory to the God of Iſrael.*

The Teleſm againſt the Mice, according to *Paracelſus*, is to have this manner of Conſecration: *Make an Iron Mouſe under the Conjunction of* Saturn *and* Mars, *and in the Houſe of* ♌. *Imprint upon the belly* Albamatatox, *&c. Then place the Teleſm in the middle of the Houſe, and the Vermin ſhall inſtantly leave the place.* More then ſo he promiſeth; Take a live Mouſe and tie it to the Iron Image, and it ſhall die immediately. But I undertake not that the *Golden Mice* were ſo ceremoniouſly conſecrated; yet that they had a Teleſmatical way of preparation, anſwerable to the beginnings and mediocrity of the Art, my own reaſon, and above that the weight of *Maimon*'s words, induce me to conclude. *I ſay* (ſaith he) *of that of* Samuel *concerning the Images of the Hæmorrhoides, that they were ſo called not ſo much from their external form, as from a ſecret influence within, remedial againſt the plague in the hinder parts.*

Archidox. mag. l. 3. p. 135. edit. Lat. Germanica, p. 102.

More Nevoch. part. 1. c. 1.

The Aſtrologers had perceived that this God had been pleaſed with the *Brazen Serpent* which *Moſes* the Taliſman (ſo

(ſo they would account him) ſet up upon a pole in the Wilderneſs, *Numb.*21.8. [illegible] need not ſtick to affirm that this Brazen Serpent against the fiery Serpents was the firſt occaſion (I ſay not given, but taken) of all theſe Teleſmatical practices.

And thus alſo we may come to know (See *Plinie lib.* 10. *c.* 27. *Cyrenaici* Acorum, *Deum muſcarum, multitudine peſtilentium inferente, invocant*) why the God of *Ekron* was called by the name of *Baal-zebub*, that is, βάαλ μύιας (as the Lxx) or the *Fly-God*. The *Greek* Copies of the Evangeliſts for the moſt part reade βεελζεβὺλ *Beelzebul*, *Deus* or *Belus Stercoreus*. So the printed *Arabick* and the *Hebrew* Tranſlation of S. *Matthew*. But I preſume not originally. And ſo Saint *Hierome* obſerved; for ſeeing the Idiome of *Zebul* is *Syriack*, it would have been expected that that Paraphraſe ſhould not have read as it doth, (and undoubtedly ought) *Beelzebub*. But for the reaſon, if any could be given, *Scaliger* was likely to give as good as another; and yet his reaſon is, that the Scripture put this name upon the God of *Ekron* by way of deriſion, *Quòd in Templo Hieroſolymitano Muſcæ carnes victimarum non liguriebant, quum tamen Gentium fana à muſcis infeſtarentur propter nidorem victimarum.*

True indeed it is out of the *Pirke Avoth*, that a Fly was never ſeen in the Slaughter-houſe of the Temple. And 'twas a privilege of the *Jewiſh* Sacrifices above thoſe of the Heathen. But that therefore the God of *Ekron* ſhould be call'd *the Fly-God*, is a reaſon below that man's ſagacity. He was properly ſo called, as the moſt learned *Selden*. But for the cauſe he confeſſeth, *Nequeo dicere, nec mihi quis alius, opinor, ſatis poteſt.* *Syntagmat.* 2. *c.* 6.

But the *Ekronites* were peſtered with noiſome flies: To avert this Nuſance the Aſtrologers ſet up the Image of a Fly Teleſmatically endued; the people finding the benefit of this Ἀπόμυιον, made it a God. The *Iſraelites* themſelves did as much to the Brazen Serpent.

It will be to the purpoſe here to adde a not much unlike accident of Heathen ſtory noted by the Scholiaſt of

Aristophanes in Ἀχαρνεῖς to those words of the Poet;

Ὁ Ξανθίας τὸν φαλλόν.——

He telleth you there that *Phallus* is ξύλον ἐπίμηκες, ἔχον ἐν τῷ ἄκρῳ σκύτινον αἰδοῖον ἐξηρτημένον· ἵστατο δὲ ὁ φαλλὸς τῷ Διονύσῳ, *A long pole fitted at the top with a* coriaceum virile pudendum, *and that this used to be set up in honour to* Bacchus, &c. It was a kinde of *Priapus*, the Figures whereof I had rather you should see in the Marbles. *It happened* (saith the Scholiast) *that some of these Images were brought from* Eleuthera, *a City of* Bœotia, *to* Athens. οἱ δὲ Ἀττικοὶ οὐκ ἐδέξαντο μετὰ τιμῆς τὸν θεόν· ἀλλ' οὐκ ἀμισθί γε αὐτοῖς ταῦτα βουλευσαμένοις ἀπέβη. *And the* Athenians *did not so duly and honourably receive the God; but this rash advice of theirs did not so well succeed unto them.* Μηνίσαντος γὰρ τοῦ θεοῦ, νόσος κατέσκηψεν εἰς τὰ αἰδοῖα τῶν ἀνδρῶν, καὶ τὸ δεινὸν ἀνήκεστον ἦν. ὡς δὲ ἀπεῖπον πρὸς τὸν νόσον κρείττω γενομένην πάσης μαγγανείας καὶ τέχνης, ἀπεστάλησαν θεωροὶ μετὰ σπουδῆς. οἱ δὲ ἐπανελθόντες ἔφασ' ἴασιν εἶναι μόνην ταύτην, εἰ διὰ πάσης τιμῆς ἄγοιεν τὸν θεόν. πεισθέντες οὖν τοῖς ἠγγελμένοις οἱ Ἀθηναῖοι, φαλλοὺς ἰδίᾳ τε καὶ δημοσίᾳ κατεσκεύασαν, καὶ τούτοις ἐγέραιρον τὸν θεὸν, ὑπόμνημα ποιούμενοι τοῦ πάθους. *For the angry God struck them with an incurable disease in the Secret parts, which being given over as impossible to be dealt with by any art or legerdemain, they made haste to send to the Oracle: and this answer was returned, That the onely way to be rid of the disease was, to receive the God with all reverence. The* Athenians *persuaded by this made themselves Images of these things* (φαλλοὶ) *privately and publickly, and with these they did honour to the God in memory of the Disease.*

Scholiast. Aristoph. *pag.* 272. *Edition. Froben. An.* 1547.

CHAP.

CHAP. IX.

ΓΡΑΜΜΑΤΕΥΣ.

Κατασείλας ὁ γραμματεὺς τὸν ὄχλον, φησὶν, Ἄνδρες Ἐφέσιοι, τίς γάρ ἐστιν ἄνθρωπος, ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν τῆς μεγάλης θεᾶς Ἀρτέμιδος, καὶ τοῦ Διοπετοῦς; ACTS 19. 35.

HEre γραμματεὺς is falſly, νεωκόρος not fully rendred. Our own Tranſlation is, *And when the Town-clark had appeaſed the people*, &c.

But then it ſhould rather have been, as in *Thucydides*, γραμματεὺς τῆς πόλεως, that is, ὁ εἰωθὼς ἐν τῷ κοινῷ τὰ τοῦ δήμου γράμματα ἀναγινώσκειν, i. e. *The Reader of the common Records*, as the Scholiaſt there.

But a man of this calling, ὄλεθρος γραμματεὺς, (as the *Greek* Oratour of *Æſchines*) muſt not have undertaken upon the unwieldy people. The *Syriack* therefore and *Arabick* Tranſlations render it, *A chief man of the City*: the *Æthiopick*, as the Vulgar, ſimply, *The Scribe*; truly enough to the Letter, but not filling up the ſenſe, nor themſelves well knowing what they mean. *De Dieu* findeth in the Gloſſary, Γραμματεὺς, *Scriba*, *Teſſerarius*. Therefore (ſaith he) *Quum hic in urbe Epheſo deſignatur aliquis qui abſolutè vocatur* ὁ γραμματεὺς, *meritò intelligitur præfectus, qui militibus ſymbola & munia præſcribit.*

But none of all this will doe right to the word. 'Tis thus, At that time the *Aſiarchæ*, (ſo they are termed, v. 31.) who adviſed *Paul* not to adventure himſelf into the Theatre, exhibited the *Olympicks* at *Epheſus* to the honour of *Diana*; which is a reaſon to me why *Paul*, notwithſtanding his purpoſe in the ſpirit to goe to *Jeruſalem*, yet ſtaid in *Aſia* for a ſeaſon, to win the more to his Way out of that ſolemn Confluence of Heathen Saints then gathered together ἐκ πάσης τῆς Ἀσίας, *out of the whole Common of Aſia.*

In theſe Celebrations three principal Officers of Ludi-

crous, but Holy, State were concerned; the Ἀλυτάρχης, the Γραμματεὺς, and the Ἀμφιθαλής. I learn this of an ancient Author quoted by *Joannes Antiochenus Melala*, in the 12 Book of his Chronography.

Jo. Antioch. *MS. in Arch. Baroccian. Bibl. Bod. lib.* 12. Περὶ χρόνων Κομμόδου βασιλέως καὶ παροχῆς Ὀλυμπίων Ἀντιοχείας τῆς μεγάλης.

Καὶ ἐγένετο ἐν αὐτῇ Ἀντιοχείᾳ Ἀλυτάρχης ἐν τῇ αὐτῇ θείᾳ κελεύσει ὀνομασθεὶς πρῶτος Ἀφρόνιος, ὁ ἀπὸ ἐπάρχων πολίτης Ἀντιοχεὺς, ὅστις φορέσας τὸ σχῆμα τοῦ Ἀλυτάρχου, τὰς μὲν ἡμέρας ἐτιμᾶτο καὶ προσεκυνεῖτο ὡς αὐτὸς ὁ Ζεύς. μὴ ἀνιὼν δὲ εἰς οἶκον τὰς αὐτὰς ἡμέρας, μήτε δὲ εἰς κλίνην ἀναπίπτων, ἀλλ' εἰσκαθεύδων εἰς ὑξάερον ἔδαφος ὑπράνω λίθων καὶ καθαρῶν στρωμάτων, καὶ θρυΐνης ψιάθου. ἐφόρει δὲ στολὴν διάχρυσον ἀσπρὴν ὡσεὶ χιὼν, καὶ στέφανον ἀπὸ λυχνιτῶν καὶ μαργαριτῶν καὶ ἄλλων τιμίων. καὶ κατεῖχε ῥάβδον ἐβελλίνην, φορῶν εἰς τοὺς ἰδίους πόδας σανδάλια ἀσπρὰ, &c.

Ὁ δὲ Γραμματεὺς προεχειρίσθη πρῶτος ἀπὸ τῆς βουλῆς καὶ τοῦ δήμου, ὀνόματι Πομπειανὸς Κοιαίστωρ, ὁ ἐκ γένους συγκλητικῶν Ῥώμης ὑπάρχων, φορέσας καὶ αὐτὸς στολὴν ἀσπρὸν, καὶ στέφανον ὁλόχρυσον, τύπῳ φυλλοδάφνων. ὅντινα ἐτίμων καὶ προσεκύνουν ὥς τινα, φησὶν, Ἀπόλλωνα.

Ἡ αὐτὴ δὲ βουλὴ καὶ ὁ δῆμος πάλιν προεβάλλοντο Ἀμφιθαλῆν ὀνόματι Κάσιον Ἰλλούστριον, φοροῦντα ὡσαύτως στολὴν ἀσπρὸν ὁλοσηρικὸν, καὶ στέφανον πεπληγμένον ἀπὸ δαφνίνων φύλλων, καὶ ἐν τῷ μέσῳ στηθάριον χρυσοῦν ἔχον τὴν Δία. ὅντινα Ἀμφιθαλῆν ἐτίμων καὶ προσεκύνουν ὡς τὴν Ἑρμῆν. καθὼς ὁ σοφὸς Δομνῖνος ὁ χρονογράφος πάντα ταῦτα συνεγράψατο, &c.

That *after the reviving of the long-intermitted Sports, (by an Edict from the Emperour* Commodus) *in the same Sacred Sanction* Aphronius *a Citizen of* Antioch, *and one of the* Expræfecti, *was first named* Alytarcha, *under the person whereof he was daily honour'd and ador'd by the name of* Jupiter. *And during the Solemnity never came within doors, or lay upon Bed, but slept upon the ground, in the open air, lying upon stones covered over with a rush mat and clean Carpets. His Habit was a long guilded Robe white as the Snow, upon his Head a Crown of Carbuncles, Pearls, and other precious Stones. In his hand an Ivory Sceptre, and white Sandals upon his feet.*

The Grammateus *then first chosen by the Senate and People was* Pompeianus *by name, a* Quæstor, *and descended of the* Roman

Roman *Senatours. His Habit alſo was a long white Robe, upon his Head a Crown all of Gold made after the Laureat faſhion. And him they honour'd and ador'd under the name of* Apollo.

The ſame Senate and people choſe Caſſius Illuſtrius, Amphithales; *whoſe Habit was in like manner a long white Robe of Silk, upon his Head a wreath of Bayes, in the middle (or hanging at his breaſt) a golden Pectoral, upon that the figure of* Jupiter. *He was honoured and adored by the name of* Mercury. *As I finde all this in the learned* Domninus *his Chronography*, &c. So *Joan. Antiochenus.*

Περὶ τοῦ Ἰλλυσείου Καισαρέως, &c. *Procopius Illuſtrius Cæſarienſis*, &c.

The office of the *Grammateus* I conceive to have been the regiſtring of the Victors names, the time and ſtyle of Rewards, &c. which were therefore called τὰ γράμματα τῶν ἱερονίκων, *the Records of the Holy Conquerours*, as the inſcription upon the *Farneſian* Marble: and the Receipt or Office of theſe Records was anſwerably termed γραμματεῖον. See *Faber's Agoniſticon*, lib. 3. c. 23. & 27.

And ſuch a Scribe or Actuary as this was the καταπείλας ὁ γραμματεύς, who, *when he had appeaſed the people, ſaid, Ye men of Epheſus*, &c. Which how proper it was for him to doe, will be eaſily confeſſed by them that ſhall conſider what the Tradition hath, that the *Alytarcha* was named by the Emperour, but the *Grammateus* and the *Amphithales* were choſen by the People themſelves. And the *Grammateus* was firſt in order.

CHAP. X.

ΝΕΩΚΌΡΟΣ.

What man among you is there that doth not know that the City of Epheſus is a worſhipper of the great goddeſs Diana? Ibidem.

SO we tranſlate, as the Vulgar, *Cultricem Dianæ*. The *Arabick* Paraphraſt doth not ſeem to have underſtood it.

it. *Junius* his Tranſlation of that is, *Viri Epheſii, quis neſcit Civitatem Epheſiorum eſſe Artemidis magnæ?* His note in the Margin is, Gr. Νεωκόρον *non eſt hîc.* I had otherwiſe thought it might be an errour in the printed Copy, but I found it ſo too in a fair pointed Manuſcript in *Queen's* College Library.

Quatuor Evangel. Epiſt. & Apoſtol. & Apoſtolor. Act. MS. Arab. in Arch. Biblioth. Reginenſ.

For the *Greek*, the Etymologiſt's notation is, Νεωκόρος παρὰ τὸ κορῶ, τὸ καθαίρω, καὶ τὸ νεὼς Ἀττικῶς, *from* Ναὸς, *Attically* Νεὼς, *and* κορῶ in the ſignification of καθαίρω, *One that maketh clean the Temple.* Νεωκόρος (ſaith *Phavorinus*) ὁ τὴν Ἐκκλησίαν κοσμῶν· κορεῖν γὰρ τὸ σαρῶν, *one that ſweepeth the Church.* But *Suidas*, ὁ ⸸ Νεὼν κοσμῶν καὶ ἐυτρεπίζων, ἀλλ' οὐχ ὁ σαρῶν, *Not one that ſweeps, but adorns and beautifies the Temple: κορεῖν γὰρ καθαρπίζειν, ὅθεν καὶ Νεωκόρος*, as the Scholiaſt upon *Ariſtophanes.*

Scholiaſt. Ariſt. ad Νεφέλ. p. 61.

The word is ſometimes read in *Latine*, and elſewhere then in the Inſcription cited by *Gruter*. For *Julius Firmicus* ſaith, *Deſinens autem ☽ Luna ſi plena lumine feratur ad ♑ facit magnos*, &c. *Neocoros quoque, aut prophetas, vel Sacerdotum principes.* And the ſame Author in another place, *Serapis in Ægypto colitur, hîc adoratur (i. e. Alexandriæ.) Hujus ſimulacrum Neocororum turba cuſtodit, & ad memoriam vetuſtatis errans populus ordinem ſacrorum in honorem integerrimi ac prudentiſſimi hominis conſtitutum contentioſâ bodie animoſitate cuſtodit*, &c. Where alſo it may be noted that in great and frequented Temples the *Neocori* made up a conſiderable number, and were diſtinguiſhed therefore into degrees of order, as by that in the body of Inſcriptions, Ὁ πρεσβύτατος τῶν μεγάλων Σεβαστῶν· and by the *vetus Expoſitio totius orbis*, *c.* 18. in the Deſcription of *Alexandria.*

Astronomicôn lib. 4. c. 7.

Ἐξήγησις ὅλης τῆς κόσμου, à Jo. Gotofred. edit.

The word is (by thoſe who doe it moſt properly) tranſlated *Æditua*; ſo the *Syriack*. And it is the uttermoſt ſenſe the Interpreters have as yet gone down into. We may render it, as the *Italian* Tranſlation by *Diodate*, *Sagreſtano*, *the Sacriſt of the great Goddeſs Diana.* But to be ſaid here in ſo collective a ſenſe of a whole City is without any known parallel in Books, if men of the greateſt converſation in theſe have ſufficiently obſerved.

Mr Selden.

In

In the Marbles (though less in these, but in the *Greek* Coins most frequently) it is found from the beginning of the Empire down to *Gallienus*. The Inscriptions are in those of *Augustus*, Καισαρέων φιλοπολίτων Νεωκόρων. In the *Tiberian*, Παρεμφείτων Νεωκόρων· Περγαμένων δὶς Νεωκόρων. In others, Χρυσάνθυνα Σαρδιάνων τρὶς Νεωκόρων· Ἄκτια Πύθια Περινθίων Νεωκόρων· Ἐφεσίων Δ Νεωκόρων· Ἐφεσίων δὶς Νεωκόρων, καὶ τῆς Ἀρτέμιδος.

Antonius Augustinus his note upon the word is, *Questa parola per intender la d'a molto da fare a quelli che veggono le Medaglie con qualche diligenza*; That it hath perplexed even those who have perused the Medals with the greatest circumspection and sagacity.

Casaubon to the *Monumentum Ancyranum* hath this opinion, That when *Cæsar Augustus*, and the succession by his example, granted to provincial Cities the erection of Altars and Temples, and exhibition of the Olympicks, &c. for the upholding of common interest, and to confess the honour and Divinity of the Emperours, the Cities so indulged accounted it a special grace to be styled the Νεωκόρος or *Sacrist* of the Solemnities. *Animadvers. in* Sueton. *p.* 131.

For other moments making up to the untying of this hard word, I remit you to Master *Selden* upon the fourth *Arundel Marble*; where I think there is as much said as by the revealed stock of Antiquity could possibly have been, though you may see to the later *Petit. Variar. Lect. lib.* 4. *c.* 10. But I shall set you down something out of an ancient Author, which will reconcile the word to this very sense, and require it to a less strange and unlikely sound.

That the word is a term of Devotion respecting to these holy Games, the mentioned Marble intimateth enough, δεύτερον δέγμα Συγκλήτου, καθ' ὃ δὶς Νεωκόροι γεγόναμεν ἀγῶνα ἱερὸν, &c. *Sacrum Certamen*, &c.

And the reverence indeed was of such an intemperate height, that not the Solemnitie it self onely, but the people also for the time being, and the Victors ever after, were accounted and called *Holy*. For, Εἴ τις ἐξ αὐτῶν, εἴτε γυνὴ εἴτε νέος, τοῦ ἱεροῦ, φησὶ, δήμου κράζοντος ἐστέφθη, ὁ στεφανούμενος, Joan. Antiochen. *ubi sup.*

ὡς

ὡς νικητὴς, σώφρων ἔμενεν ἕως τῆς τελευτῆς αὐτοῦ· ἐσφραγίζετο γὰρ εὐθέως μετὰ τὸν ἀγῶνα, καὶ ἐγένετο ἱερεύς. ὡσαύτως καὶ παρθένοι φιλόσοφοι, αἱ στεφανούμεναι, ἐγένοντο μετὰ τὸν ἀγῶνα ἱερεῖαι. *If any of the company, whether Maiden or young Man, upon the acclamations of the holy People were crowned, the crowned, as Victor, was to spend the rest of his daies in a Cloister: for immediately after the Games were ended he was consecrated a Priest. Likewise the Virgin votaries, if crowned, were made Nuns.*

Nay so yet more holy was the opinion of these Games, that the Emperours themselves accounted it no fall of Majesty to bear the *Alytarcha*'s part, and be a May-King or Mock-*Jupiter* in these Revels. Ἐφόρεσε τὸ σχῆμα τοῦ Ἀλυτάρχου ὁ βασιλεὺς Διοκλητιανός. τὴν δὲ στολὴν ὁ Ἀλύταρχος ἀσπρὸν ὁλοσηρικὸν ἐφόρει, ὁ δὲ βασιλεὺς ἀντὶ τοῦ ἀσπροῦ ἐφόρεσε πορφυροῦν. τάδε ἄλλα πάντα ὡς ἦν ἔθος τῷ Ἀλυτάρχῳ φορεῖν, κρατῶν τὴν ἱερὸν ῥάβδον, καὶ προσκυνῶν τὸν δῆμον. *The Emperour* Diocletian (as the same Author out of *Domninus*) *took upon him the person of the Alytarcha, with this difference onely, that whereas the Alytarcha wore a long white Robe of Silk, the Emperour wore one of Purple. In all other respects he was habited as the Alytarcha used to be, holding in his hand a holy Sceptre, and doing reverence to the people.* And as if he had been greater in these then in the Imperial Robes, μετὰ τὸ πληρῶσαι τὰ Ὀλύμπια, οὐχ εἵλετο βασιλεῦσαι, λέγων, ὅτι ἀπεθέμην τὴν βασιλείαν, καὶ ἐφόρεσα σχῆμα τοῦ ἀθανάτου Διός. Καὶ ἔκτοτε ἔμενεν οὕτως, &c. i. e. *The Olympicks ended, he would be King no longer, saying, I have put off the Empire by putting on the habit of Immortal* Jupiter. *And so continued ever after.*

The like was done by *Maximinian*, as the same Author in his life.

Put all this together, and the summe will be, That the Celebration of these Games in this or that City of the Common, was a Solemnity throughly sanctified in the opinion of the people, as an observance of high devotion and Religion to the Gods and Emperours, the performance whereof could not be done without a Priesthood of Ministers.

And to that sense the *Asiarchæ* ought rather to have been rendred, not *Principes*, (as the Vulgar) or *Primores*, (as the

Syriack

Syriack and *Arabick*) that is, the *Chief of Asia*, as we; (though this will hold too) but *Sacerdotes Summi*, *the High Priests of the Solemnity*: the devotion whereof could not but move the City so obliged very much to affect the Dignity and Title of the Νεωκόρος, to *adituate* such a piece of Divine Office, where so many Gods were present by their Proxies, where not the sports themselves, but all the Company were reputed Holy for that time, and some accounted so ever after.

The Grace of this how often it was granted to this or that City, (as to some it was the fourth time) so often was the style expressed in the Imperial Coins. To the present purpose that of *Valerian* serveth best. Upon the Reverse three Temples, in the midst an Altar with the fire kindled, and wreathed about with a Serpent, (the Heathen Hieroglyphick of Mysteries and Religion) with this Inscription, Νικομηδέων τρὶς Νεωκόρων. Upon the face three heads, answerable to the three Temples; the first of the Emperour himself, the other of his two sons, *Gallienus* and *Valerian Cæsar*.

Du Choul *Discours. de la Religion des anciens Romains*, p. 117.

For the Connotation of the turn or time, as δὶς, τρὶς, &c. with mention of the Deity sometimes, but so often without it, the reason is hard and slippery. The last resolution that I know to have been made is this; That in all likelihood, the *Mater Deûm* or *the Mother of the Gods* was common to all the Cities of *Asia*; and that whensoever the Νεωκόρος is written with a note of the time onely, as in those of the *Gallieni*, Σμυρναίων δὶς Νεωκόρων, in those of *Caius*, Σελευκέων Νεωκόρων, &c. and most constantly so, the Mother of the Gods is to be understood: otherwise, if the special Deity of the place be mentioned, as Μαγνήτων Νεωκόρων Ἀρτέμιδος, in those of *Maximine*, and Ἐφεσίων δὶς Νεωκόρων τῆς Ἀρτέμιδος, the God of the place is to be meant single.

Certainly the Games could not wear out so much of their old relation as not to be principally addressed to the Gods of the first right, though not without a flattering concernment of the Emperours, the Gods below (as the times then

were) having taken the place of those above. The old Gods of the Games were *Jupiter* in the first place, and the next *Apollo*. And that the respect to them continued still and beyond these daies of *Claudius*, is plain by the note before, where the later is represented by the *Grammateus*, the former in the *Alytarcha*'s part. And so I doubt not to understand the Reverses, where the Νεωκόροι are set down without expression of the Deity. Where 'tis otherwise, (and that is not often, especially if the last Observer's Note be good, *vixque aliter usurpatum, prater tria, quod sciam, exempla, reperias*) it is a special super-acknowledgement of the God of the place; as the Ἐφεσίων τῆς Νεωκόρων, καὶ τῆς Ἀρτέμιδος, *the great Diana of the Ephesians*, whose Νεωκόρος the City of *Ephesus* now was. It is not Νεωκόρου τῆς, but ἔσαν, *the now Sacrist of Diana*. And why the mention should be so often ('tis onely so for ought I yet know) of this *Diana* is not so strange, if it be considered that she was not onely *great of the Ephesians*, but of all the Common, and to whose Shrine there went up a more famous and frequent pilgrimage of Devotaries then to any Holy Land of theirs whatsoever.

M. Petit.

This is the sense of the Νεωκόροι, and this was the meaning of the Actuary.

CHAP. XI.

ΝΑΟΙ ΑΡΓΥΡΟΙ.

For a certain man named Demetrius, *a Silversmith, which made Silver Shrines for* Diana, &c. ACTS 19. 24.

THE *Syriack* Paraphrast leaveth the *Greek* Ναὸς as he found it. The *Arabick* and *Æthiopick* translate it *Silver Images*. *Beza*, *Templa argentea*, *Silver Temples*, but

but meaning by this certain Coins ſtamp'd upon with the Figure of *Diana*'s Temple.

Such indeed as theſe are found, Silver too, and among thoſe of *Claudius*.

And 'tis the more probable, for that ſome ancient Coins have been called by the name of their Expreſſes: as the *Athenians* had a certain Coin (ſaith *Pollux*) ᾧ ἐμαλᾶτο βῦς, ὅτι βᾶν εἶχεν ἐντετυπωμένον, from *the figure of an Oxe imprinted upon it.* So the *Peloponneſians* had a kinde of Coin called χελιδών, (as *Suidas*) or χελώνη, (as *Heſychius*) from the figure either of a *Swallow* or *Tortoiſe* enſtamped upon it. And the *Jews* too had a Coin of very aged memory, called by the name of the print, which was *a Lamb*, to intimate (as it ſounds to me) *Him that was ſlain from the beginning of the World.* 'Tis ſaid in the 42 and laſt Chapter of *Job*, that all his friends *gave him a Piece of Money.* The *Syriack* there is, *Pecudem unam*; ſo the Vulgar; the *Greek* and *Chaldee*, *a Lamb.* The Original is *Keſita*, and but twice more found in Scripture, *Joſh.*24.32. which repeateth over that of *Gen.*33.19. where *Jacob* is ſaid to have bought a parcel of Land *for a hundred pieces of money*; ſo we. The Margin is, *or Lambs.* But that is, as the Talmudiſts expound it, *money enſtamped upon with the Figure of a Lamb.* R. *Akiva* ſaid, כשהלכתי לאפריקי &c. *When I travelled into Aphrica, I heard them call money* Keſita, *or by the name of* the Lamb. *But to what uſe will this be? why, to the expounding of that which is ſaid in the Law,* A HUNDRED LAMBS, *that is, pieces of money*, Gen.33.19, &c.

Julius Pollux, *Onomaſtic. lib.* 9. c.6.

Talm. in Roſh. Haſſanah, fol. 26.a.

It cannot well be otherwiſe, for if we take the price of the field in Lambs, (not doubting neither but that the old manner of exchange by wares was then moſt poſſible) what ſhall be ſaid to Saint *Steven*'s Tradition, that the field was bought τιμῆς τοῦ ἀργυρίου, *for a price of Silver?* the ſame field, though *Abraham* be put there in ſtead of *Jacob*, corruptly enough, notwithſtanding what Maſter *Broughton* hath ſaid, yet there it ſtands ſtill, and upon irreconcileable terms, in reverence to the Book. Uſe that reverence ſtill; the Book will be the bigger, and the Scripture the leſs.

The Heathens say too, that the impresse of a Sheep was marked upon their first Coin, and from thence their Money was called *Pecunia:* and *Varro* saith that the hint of this was given *à pastoribus.* The *Roman* Shepherds might have it from the *Hebrews*, to whom this trade of life was more famously peculiar.

But the truest understanding is that of *Erasmus*, that the Ναοὶ ἀργυροῖ were little silver Chappels representing the form of the *Ephesian* Temple, with the image of *Diana* enshrin'd.

And to this agree the Heathen Rites. For *Asclepiades* the Philosopher, *Deæ cœlestis argenteum breve figmentum quócunque ibat solitus est secum afferre*, was ever wont whithersoever he went to carry about him a small silver Image of *Urania.* And *Dion* saith of the *Roman* Ensign, ἔστι δὲ νεὼς μικρὸς, ἐν ᾧ τῷ ἀετὸς χρυσῆς ἐνίδρυται, that *it was a little Temple, and in that the figure of an Eagle set in gold.* But this to *Lipsius* is but *Intricatum aliquid: ubi enim in Nummis usquam talis effigies? quin undè ea conspiciuntur (& centena aliquot exstant) sine tegmine ullo Sacelli. In columna tantùm Trajani nescio quid in alis Aquilarum imponitur, quod Sacelli figuram refert*, &c.

Ammian. Marcellin. *in Juliano, lib. 22. num. 12.*

Dion Ῥωμαϊκῶν *lib. 40. fol. 82.*

De Militia Roman. lib. 4. dialog. 5.

'Tis true, that in the Coins this is very rarely expresst, though it be certainly found in a Reverse of *Maxentius*, Silver. The Eagle and Temple in *Trajan's* Pillar (though this use be made of it by some) cannot so justly be wrought over to this meaning. However 'tis a thing that will hardly goe down with any body, that *Dion* should not know what belonged to the *Roman* Eagle.

Du Choul, *p. 187.*

But the matter is not great. 'Tis more to this purpose which the same Author mentioneth: Ἔν τε γὰρ τῇ Ἀλβανῷ νεὼς Ἥρας βραχὺς, ἐπὶ τραπέζης τινὸς πρὸς ἀνατολῶν ἐστηκὼς, *a little Temple of* Juno *set upon a Table, and turning towards the East.*

Ῥωμαϊκ. *lib. 39. p. 62.*

This indeed is enough to declare the use of these little Shrines in the Heathen Devotions, but supplieth not the main want of a like acception of the word Ναὸς or νεὼς passing (as in the Text here) in the diminutive sense of ναΐδιον

or

or ναΐσκος, without the addition of μικρὸς, βραχὺς, or the like. 'Twill be very hard to finde it ſo elſewhere. And therefore make the more of this lucky paſſage in an old Scholiaſt upon *Ariſtotle*'s Rhetorick. *Ariſtotle* ſaith, ὁ Μελανίππου Καλλίστρατος κατηγόρει ὅτι παρελογίσατο τρία ἡμιωβόλια ἱερῶν τῶν Ναοποιῶν, that *Calliſtratus accuſed Melanippus for cheating the* Ναοποιοὶ *of three holy half-penny farthings.* The Ναοποιοὶ are rendred by the *Latine* Interpreters *fabri ædiles*, or *templorum conſtructores.* As if the Architecture of a Church were any one mans artifice. The old Scholiaſt expounds the Ναοποιοὶ, οἱ τοὺς ναοὺς ποιοῦσι, *Temple-makers.* But that is, (ſaith he) ὅτι εἰκονοστάσιά τινα μικρὰ ξυλινὰ ἃ πωλοῦσι, *certain ſmall wooden Temples enſhrined with Images which they made to ſell.* A like ſenſe of εἰκονοστάσια ſee in *Codin*, *De Officiis Aulæ Conſtantinopol.* Ariſt. *Rhet.* lib. 1. c. 15.

And ſuch Temples as theſe (abating the Material) were the Ναοὶ ἀργυροῖ τῆ Ἀρτέμιδος, *the Silver Shrines*, not *for*, but *of Diana*, made by *Demetrius* and the Crafts-men to be ſold. And the reſpect of this was that which moved the quarrel. The great Goddeſs indeed was pretended, but at this time there was a ſolemn Confluence of all the leſſer *Aſians* to the ἱερὸν ἀγῶνα, or *Holy Games*, celebrated at *Epheſus* to the honour of other Gods, but to *Diana* in chief. And it muſt needs have been very much out of the Crafts-mens way, if it could have been perſuaded (as *Paul* endeavoured to doe) that theſe enſhrined *Idolillos* of *Diana*, ſo much bought up by the devout people, were no Gods, becauſe they were made with hands.

And ſuch a Shrine as theſe Ναοὶ was the Σκηνὴ τῦ Μολὸχ, ch. 7. v. 43. as the Lxx rightly tranſlate that of *Amos* the Prophet, ch. 5. 26. The Original is, סכות מלככם *Sicouth*, or *Succoth*, *Malcecem*; that is, not an Idol ſo called, as the Vulgar and others, but *the Tabernacles of your King* or *Moloch.* Their King was *Saturn*, whom the *Perſians* and *Arabians* called *Civan* or *Caivan*, as *Aben Ezra* truly obſerved, and the *Perſian* Gloſſaries make to appear. The *Ægyptians* called him Ῥεφὰν, as may be ſeen in the *Coptick* Table of the Planets. The Idolatrous *Jews* were to *Prodrom. Copt.* c. 5. p. 147.

call a Heathen God by the Natives name, *Ciun* or *Civan*. The Natives were the *Arabians*, in whoſe wilderneſs they then were. Therefore the Prophet retained this word. But the Lxx, as tranſlating to *Ptolemy*, rendred *Rephan*, which Saint *Steven* followed. In theſe little Tabernacles they enſhrined (as the *Epheſians* thoſe of *Diana* in the Naoi) the τύποις, *Figures* which they made to worſhip, (it was the figure of a Planet) the Figures of *Saturn*, or the Starrs of their God *Rephan*.

CHAP. XII.

Hell is naked before him, and Deſtruction hath no covering. He ſtretcheth out the North *over the empty Place, and hangeth the Earth upon Nothing.* JOB 26. 6, 7.

THough *Hell be naked before him* that made it, (and yet he *made not death*) as to us *Deſtruction hath* a *Covering*. I have wondred much at the Curioſity (how learned ſoever) of ſome who undertake to ſet down the ſubterraneous Geography of this place, and deſcribe ſo confidently, as if they had been there already, not the Gates and Chambers of Death onely, but the very points of the Compaſs in that Region and ſhadow, and how many Souls may ſit upon the point of a Needle.

Ruſca *de Infern. &c.*

I will onely put theſe men in remembrance of the *Syriack* Reading in the laſt verſe; where in ſtead of thoſe words [*but how little a portion is heard of him?*] that Tranſlation rendreth, *Et qualis ſermo malus auditus eſt de eo?* Which ſeemeth to confeſs, as if our beſt expreſſions of the works of God were but in a manner to give the Maker ill language. And if it be ſo, then for men to ſpeak of *Hell* as if it were *naked before* us too, is to give him the lie.

But my buſineſs is to tell the meaning of *Job* in the next words, *He ſtretcheth out the North*, &c.

The

The *North* here is not to be taken for the Terreſtrial Globe, as the *Jews* would have it, for they are deceived who think the latter clauſe to be a repetition of the former. The *North* is meant of the Heavenly *Expanſum*, as the word *extending* ſufficiently intimates. And though the *North* onely be nam'd, yet the whole Sphere is meant. And yet not onely for this reaſon, (as all think yet) becauſe the Northern Hemiſphere was principal as to *Job*'s Reſpect and the Poſition of *Arabia*; but becauſe this Hemiſphere is abſolutely ſo indeed, 'tis principal to the whole: for as the Heavens and the Earth are divided by the middle line, the Northern Half hath a ſtrange ſhare of Excellency. We have more Earth, more Men, more Starrs, more Day. And, which is more then all this, the North Pole is more Magnetical then the South. For, *I have alwaies obſerved* (ſaith a Learned man in this experience) *that the Pole of the Magnet which ſeateth it ſelf North, is alwaies the moſt vigorous and ſtrong Pole to all intents and purpoſes.* *Ridley* of Magnetical bodies and motions, c. 6.

This *North* (that is the whole Firmament) *He ſtretched over the empty Place*; that is, not the Air, as it uſeth to be ſaid. The word in the Text is תהו *Tohu*. This word ſignifies *Nothing*. So the molten Images *Eſai.* 41.29. are ſaid to be רוח ותהו *Wind and Tohu*, that is, *Confuſion*, as we, or *Wind and Nothing*. For therefore it is that Saint *Paul* ſaid that an *Idol is Nothing in the world*. But eſpecially it ſignifies that *Nothing* in the Chaos before the Air or Earth was made; as *Gen.* 1. *The Earth was Tohu*, that is, *Nothing*, or, as the Lxx tranſlate, ἀόρατος *inviſible*, or (as the *Saxon* turneth it) the Earth was ỳðæl, *idle*. Over this *Tohu* or *Nothing* it was that *He ſtretched the North* or *Firmament, and* then *hang'd the Earth upon* the ſame *Nothing*. But of this manner of appenſion ſomewhat more is to be ſaid.

God in the beginning (as *Mercator* deviſeth) ſtruck a Center in the *Tohu* or *Inane*, indued with that quality as might call unto it the congenial parts of the *Chaos*, which immediately applying themſelves gathered into this Globe. Which pretendeth as if the Frame conſiſted by an Equilibration of parts to the Centre of Gravity, as it continues to be

be miſtaken by common Philoſophy. But it is time to know that the Earth doth not hang *ponderibus librata ſuis*, —— but by magnetical vigour impreſſed by the Maker upon the whole Frame, but eſpecially communicated from the Centre to both the Poles by Meridional projection; by which engagement and conjuncture of parts the whole ſo firmly and obſtinately conſiſteth, that if by Statical impulſion, as *Archimedes* undertook, or by a higher diſtreſs, it ſhould be forced from this ſituation, it would eagerly and inſtantly return to its own place again.

Gellibrand of the variation of the variation, &c.

The thing is certain, from the conformity of the Needle to the Axis of the Earth in all parts of the world. From the reaſons of Variation (and the variation of that too) cauſed by an unequal proportion of this Magnetical force in ſeveral parts of the Globe. From the Experiences made upon the *Terrella* or little Earth of Loadſtone, the Poles whereof being found out by the filings of ſteel or otherwiſe, if a Needle or ſmall wire be applied to the Equinoctial parts, it will place it ſelf upon a Meridian, moved from thence it maketh an acute Angle to the Axis. About 34 degrees from the Æquator it makes a right Angle; from thence it continueth to be *recto major*, till it come to the Pole it ſelf, where it ſtandeth perpendicularly.

Therefore the Globe of the Earth conſiſteth by a Magnetical dependency, from which the parts cannot poſſibly ſtart aſide; but which, howſoever thus ſtrongly ſeated upon its Centre and Poles, is yet ſaid to *hang upon Nothing*, becauſe the Creatour in the beginning thus placed it within the *Tohu*, as it now alſo hangeth in the Air, which it ſelf alſo is *Nothing*, as to any regard of Baſe or Suſtentation.

CHAP.

CHAP. XIII.

ΚΟ'ΚΚΟΣ ΣΙΝΑ'ΠΕΩΣ.

It is like a grain of Muſtard-ſeed, which a man took and caſt into his garden, and it grew and waxed a great tree, and the fowls of the air lodged in the branches of it. S. LUKE 13. 19.

PYthagoras ſaid, *Sinapi principatum habet ex his quorum in ſublime vis feratur*, That *Muſtard-ſeed hath the pre-eminence among thoſe things whoſe power is to aſcend upwards.* Which might ſeem to pretend to the growing ſpirit of this grain, had not *Pliny* preengag'd us to the ſenſe of operation, *quoniam non aliud magis in nares & cerebrum penetret.* Plin. *Nat. hiſt. lib.* 20. *c.* 22.

The grain, eſpecially of the ſecond ſort, *quæ rapiciam frondem exprimit*, is not unapt to ſhoot forth in a garden ſoil under what Clime ſoever not intemperately cold, and to a proportion of height more then ordinary; and 'tis one of thoſe which a great Naturaliſt of our own bids us make experience of, whether it would not grow up out of a Stag's Horn. *Cent.* 6. 550. But of ſo prodigious a ſtature as the Goſpel deſcribeth I could not finde any obſervation made by thoſe who have moſt of all noted upon the exotick Simples. It is to be imputed to the ſtrange pregnancy of the *Hebrew* earth, concerning which, as of their City, very great things have been ſpoken. Bacon's *Nat. Hiſt.*

In the *Babyloniſh Talmud* R. *Joſeph* ſaith, מעשה בשיחין באחד שחניח לו אביו שלשה ברי חרדל ונפשח אחד מחן ונמצאו בו תשעה קבין חרדל ועציו סככו בו סוכת יוצרין. *A certain man of* Sichem *had bequeathed by his Father three bows of Chardell* or *Muſtard, one of which was broken off from the reſt, and it yielded nine Kabs of ſeed, and the wood thereof was ſufficient to cover over the Potter's Houſe.* *Ketub, fol.* 3. *b.*

The ſame Tradition is remembred in the *Hieruſalem*

Tremel. *in Mat.* 13. 31.

Talmud cited by *Tremelius* out of the ſecond (it ſhould have been the ſeventh) Chapter of *Peah*, or *de Angulo agri*, *the Corner of the field to be left for the poor*, &c. and here the bow yielded שלשה בדי חרדל, not *nine*, but *three*, *Kabs of Chardel* or *Muſtard-ſeed.*

In the ſame place of the *Hieruſalem Talmud* (quoted alſo by *Tremelius*) *Simon* the ſon of *Calaphta* ſaith קלח אחד של חרדל היה לי בתוך הגן שלי ותייתי עולה בי בעילה בראש הטאינה, *I had a ſtemme of Chardell in my garden, into which I could climb up as into a fig-tree.*

Though I doubt not but the Doctors over-reach, yet it argueth ſo far the extraordinary growth of this Herb in that good Land, that our Saviour is quit of the ſtrangeneſs and wonder of his words.

So when he ſaith that *the Muſtard-ſeed is the leaſt of all ſeeds*, though it be not preciſely true in reſpect of the ſmaller ſeeds of Poppy, Rue, &c. yet it is as properly ſpoken to the *Jew* as if it were, who when he uſeth *parvis componere magna*, commonly doth it by the grain of Muſtard-ſeed: ſo in the *More*, *Maimon* maketh a compariſon betwixt the Firmament and a grain of Muſtard-ſeed. *They are comparable* (ſaith he) *in the three dimenſions, though the one be of the greateſt and the other of the ſmalleſt magnitude.*

More Nevoch. p. 1. *c.* 56. *fol.* 37. *b.*

CHAP. XIV.

Προσέχετε τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, &c. *Take heed that you doe not your Alms before men,* &c. S. MATTHEW 6. 1.

VEry ancient Copies have it, Προσέχετε τὴν δικαιοσύνην. And ſo the Vulgar, *Take heed that you doe not your righteouſneſs*, &c. which is the word for *Alms* in the Oriental phraſe. That of *Solomon*, *Prov.* 10. 2. *The treaſures of wickedneſs profit nothing, but righteouſneſs delivereth from death*, the Book of *Tobit* rendreth ἡ ἐλεημοσύνη ῥύεται, *Alms*

Alms deliver from death. So the Lxx *Pſal.* 24. 5.

The *Hebrew* ancients ſay that *David* gave Alms to the poor every day, and moreover as oft as he went into the Synagogue or School, ſaying thoſe words, *I will behold thy face in righteouſneſs*, &c. as the *Peruſh* to the wiſe ſayings of *Ben Syra*. Where alſo the poor mans box is called קפא של צדקה *the box of Righteouſneſs.* *Peruſh* Ben Syra, 10. *Alph.* 1. *Pſal.* 17.

The poor indeed in Scripture are called *Domini bonorum noſtrorum*: Prov. 3. 27. *Withhold not good from them to whom it is due*; *Mibbahalu, from the owners thereof.* And therefore to give to the poor is but *ſuum cuique tribuere*; *Ariſtotle's* Juſtice.

The *Hebrew* ſtyle of begging intimateth alike. Their Maunders uſe to ſay, זכון בי *Think me worthy*; or, *'Tis juſt that I receive. Vajikra Rabba*, §. 34. Nay תן לו מצוה *Da mihi præceptum, Give me the commandment*; צדקה כן קורא בלשון ירושלמי *for ſo Alms is called in the Hieruſalem tongue*, ſaith the Gloſs to *Semoth Rabba*, §. 36. Which is the reaſon why our Saviour call'd thoſe riches withheld from the owners thereof, Μαμωνᾶ τ ἀδικίας, *The unjuſt*, or *unrighteous, Mammon*, *Luk.* 16. 9. The Targum upon *Hoſea* 5. 11. calleth it ממון רשקר *Mammon diskar, the Mammon of a lie*: ſo *Shakar* moſt properly ſignifieth, but is often rendred by the Lxx ἀδικία which therefore may bear the ſame ſignification Helleniſtically in this place, and oppoſing to the τὸ ἀληθινὸν or *true Mammon* in the next verſe, for ἀδικία ſignifieth both. The *Syriack* and *Arabick* render *Mammona iniquitatis, the Mammon of iniquity*; which is the proper meaning of ἀδικία, and firſt reſpected unto by our Saviour; that is, Riches unjuſtly detained from them to whom it is due, or (to take *Shakar* Arabically) *the Mammon of the poor.*

ΕΜΠΡΟΣΘΕΝ ΤΩΝ ΑΝΘΡΩΠΩΝ, *BEFORE MEN.*

R. *Jannai* ſeeing one giving a Luz (the fourth part of a Shekel) to a poor man before company, ſaid unto him, *it had been better not to have given him at all. Nay he* (ſay they) *that doth his Righteouſneſs in ſecret* יותר ממשה רבנו *is a better man then* Moſes *our Maſter.* *Talmud in Chagig, fol.* 5. *a.*

CHAP. XV.

Ὃν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς ἀντέστησαν Μωϋσεῖ, &c. *Now as Jannes and Jambres*, &c. II TIMOTHY 3. 8.

COnsidering what Saint *Paul* citeth elsewhere out of *Aratus*, *Epimenides*, &c. he might possibly take this from *Numenius Apamensis*, a Philosopher of *Pythagoras* his Sect, quoted by *Aristobulus* in the book dedicated to *Ptolemy Philometor*. The Philosopher delivereth, Τὰ δὲ ἐξῆς Ἰαννῆς καὶ Ἰαμβρῆς, Αἰγύπτιοι ἱερογραμματεῖς, ἄνδρες ἱκανὸς ἦτλης μαγεύσαι καὶ ἐντες ἴδιοι, ὅτι Ἰουδαίων ἐξελαυνομένων ὑπὸ Αἰγύπτου, Μωσαῖος Ἰουδαίων ἐξηγησαμένου, &c. See for the rest *Euseb. Pamphilus Evangel. Præparat.* l. 9. pag. 241. Edit. *Steph.* 1544. The summe of his Tradition is, that *Jannes* and *Jambres*, the famous Magicians of *Ægypt*, were accounted worthy to contend with, and thought to come not farre behind, the great *Moyses* in the matter of the Plagues.

Otherwise the Apostle might learn this at the feet of *Gamaliel*. For *Jonathan's Targum* readeth *Exod.* 7. 11. *And Pharaoh called the wise men and Magicians. And they* (that is, the Magicians *Jannes* and *Jambres*) *did the like with their inchantments.* Pharaoh *called them* (saith an *Arabick* Geographer) *out of* Ansana, *an ancient City of* Ægypt *pleasantly situated by the* Nile. *Urbs antiqua, ædificio, Viridariis & locis amœnis ad animum relaxandum aptis perpulchra, plurima fructibus, & fertilitate atque frugibus abundantissima,* ויהי אל מדינת אל משחורה במדינת אלם חדה ומנהא גל בהם פרעון פי יום אל מועד לקא מוסי אלנבי עליה אל סלאם. *And this is commonly called the City of the* Magi, *and from hence* Pharaoh *called them upon appointed daies to contend with* Moyses *the Prophet, upon whom be peace.*

Geograph. Nubiens. *p.* 4. *climat.* 2.

The manner of the contestation is set down in *Menachoth cap. col. Haccorbonoth Hatsibbur.* אמרו ליה יוחני וממרא &c. *i. e.* * John *and* Mamre *said unto* Moses, *Thou bringest straw*

**Talmud in Menach. fol.* 85. 4. *Shemoth Rabba*, § 9.

ſtraw to Aphraim. *He ſaid unto them, Men uſe to bring herbs to* Jarak.

The meaning is, (as the Gloſs there, and *Sherirah* in the *Baal Aruch*) *Aphraim* was a place in *Ægypt* abundant in corn, and to bring ſtraw thither was (to ſpeak it in the Heathen phraſe) to bring Owls to *Athens*. So for *Moyſes* to ſhew his Legerdemain in *Ægypt*, where the black Art was ſo notoriouſly known. *Moſes* retorted upon them like for like. *Jarak* was a place abounding with Herbs, and yet all men carried their Herbs thither. See the learned *Buxtorf.* Lex. Tit. in יחן.

The Tradition was not altogether unknown to *Pliny*, by whom the Conteſtation is called *Magices factio à Moſe & Janne & Jotape, Judæis, pendens.* *Apuleius* alſo maketh mention of *Joannes* a great Magician, miſtaken by *Pius* for Saint *John.* Plin. *Nat. Hiſt. lib.* 30. *c.* 1.

In the *Dibre Hajamim Moſis* they are called *Jane* & *Mamre*, and ſaid to have been the two ſons of *Balaam.* So *Jonathan*'s Targum *Numb.* 22.22. and the Book *Zohar* upon the ſame place, fol. 90. col. 2. where they are called *Jones* and *Jombres*, as in the *Tanhuma* fol. 40. But *Gedaliah* in the *Shalſhelet* ſaith that their native names were *John* and *Ambroſe*, fol. 13. col. 2. דה של מ. *Sive Vita Moſ. fol.* 5, 6.

Palladius tells us of the κηποτάφιον τῶν Ἰαννῆ καὶ Ἰαμβρῆ τῶν μάγων ἐπὶ τῷ Φαραὼ, &c. *an enchanted Garden in* Ægypt *where* Jannes *and* Jambres *the Magicians of* Pharaoh *intended to lie buried*; and *Macarius* ſaw the place, *the Well, the Iron chain, and brazen bucket*, &c. The Magicians hoped to enjoy this Paradiſe after death. But they failed of this expectation, for, as the founder ancients receive, they were drowned in the Red Sea. אמרו חכמים זל בשעה שטבעו המצרים בים חיו בם שני מכשפים ושמם יוחני וממרא that is, *The Sages of bleſſed memory deliver* (ſaith an old *Midras* upon *Exodus* 15.10.) *that what time the* Ægyptians *were overwhelm'd in the Sea, the two Magicians* John *and* Mamre *were drowned with them.* Palladius *in vita Macarii.*

The ſame Tradition I finde in an *Arabick Catena* upon the place in *Exodus.* ואלאשר אחהג בני אסראיל ביר קויה ודראע *Catena Arab. MS. in Pentateuch.*

ודראע מנוע וערק פרעון וגנודה פי אלבחר אלאחמר אלמעריף בחר סוף והי בחר אלקלזם והדה אסמא אלסחרה אלדין כנוא יקאומוא מוסי והארון וכנוא יצארוהם פי עטל אלליאת קראס פרעון מלך מצר אלאול דינס ימבארוס סארודס הואל הס אטעוא פרעון ואהלכהם אללה פי בחר אל אחמר מע פרעון וגנודה

i. e. *The tenth* (Plague) *he brought out the Children of* Iſrael *with a ſtrong hand and a mighty Arm*; *but* Pharaoh *and his Hoſt were drowned in the Red ſea, called alſo Mare Suph, and Mare Calzem. And theſe are the names of the Magicians which ſtood up againſt* Moſes *and* Aaron, *and reſiſted the work of God before* Pharaoh *King of* Ægypt, Dejannes, Jambarus, *and* Sarudas. *Theſe cauſed* Pharaoh *and his people to tranſgreſs, and God deſtroyed them with* Pharaoh *and his Hoſt in the Red ſea*, &c.

Vid. Geograph. Nubienſ. *p.* 5. *clim.* 3.

The place was that part of the Red ſea which lieth upon the Coaſt of *Jethran, a dangerous and tempeſtuous ſea*, ſaith the *Arabick* Geographer, ויקאל אן פי הדה אלמוצע ערק פרעון לענה אללה, i. e. *And in this place it is ſaid that* Pharaoh *(curſed of God) was overwhelmed.*

Geog. Nubienſ. *p.* 3. *clim.* 3.

CHAP. XVI.

צפנת פענח.

And Pharaoh called Joſeph's Name Tſophnat Paaneah. GENESIS 41. 45.

THat which is here ſtood upon firſt is, whether the Impoſition of the Name be out of the King's own *Ægyptian*, or out of *Joſeph*'s native language. *If* Ægyptian *it be*, (ſaith *Aben Ezra*) *then I know not what it meaneth*: *if* Chaldæan, *then I know not the name of* Joſeph, &c. The firſt word *Tſophnat* may ſeem reducible to the *Hebrew* צָפַן *Tſaphan*, which ſignifieth *to Hide*; but for the next, אין לו חבר במקרא, *It hath no fellow in Scripture*, ſaith *Bechai.*

chai. אבל מצינו, &c. *But I finde* (saith he) *in a certain Oraiſon* המפענח נעלמים *Hampaaneah Neelamim, A Revealer of Secrets.* R. Bechai *in Pentat. fol. 56. a. col. 1.*

But whoſoever will derive this Name from the *Hebrew* (*Calvin* may better ſay it then I) are but *argutè ridiculi.* The impoſition of new Names in the *Ægyptian*, as in the *Perſian*, Court was לכבוד ולתפארת a reflexion of *honour and worſhip*, ſaith *Don Joſeph.* And a conſiderable circumſtance of this reputation it needs muſt be, that the Names ſhould be given out of the Prince his own Tongue from whom the honour deſcended. *Putatur eſſe vocabulum Ægyptiacum*, ſaith *Buxtorf.* 'Tis certain. For beſides the Authority of *Philo*, *Ramban* and others, it is aſſured by the *Coptick* Pentateuch, which expreſly readeth, *And* Pharaoh *changed* Joſeph's *name into* ΨΟ'ΝΘΟΝ ΦΑΝΗ'Κ. The *Samaritan* readeth as the *Hebrew*: but the Lxx as the *Coptick*, Ψόντομ φανήχ. So the followers of that: though I meet with an *Arabick* verſion of the *Greek* Pentateuch in *Syriack* letters, reading not as the Lxx, which it tranſlateth, but as the *Hebrew*, *Tſophnat Paaneah*; a difference which I was not able to reconcile unto that common conſent which appeareth againſt it. Though I meet alſo with another *Arabick* Tranſlation of the *Greek*, rendring much after the ſame rate, where yet the word is ſet down in the Margin right, and in *Coptick* Characters, ΨΟ'ΝΘΟΝ ΦΑΝΗ'Χ *Pſonthon Phanek*, with this *Arabick* note upon it, ומעני הדה אלאסם פי לעד אלקום עאלם אלחמא יא, i.e. *And the meaning of this name in the Language of the Place* (the *Ægyptian*) *is*, *ONE THAT KNOWETH SECRET THINGS.* Joſeph. Jacchiad. *Paraphraſ. in Dan. c. 1. 7.* *Pentateuch. Arab. MS. in Arch. Laudian.*

The *Armenian* Tranſlation rendreth, *And* Pharaoh *called* Joſeph *Féſunt.* But what the meaning of this ſhould be, the moſt learned among themſelves are confeſſedly ignorant.

This is all the inconſtancy of reading I could obſerve. For the Interpretation, *Procopius* ſaith it ſignifieth *Fertilitatem, ſive commodam Aëris temperiem.* Saint *Hierome*, rather in words then ſenſe otherwiſe, rendreth it, *Salvator Mundi.* So the Vulgar, *Vertítque nomen ejus, & vocavit eum linguâ Ægypti-*

Ægyptiacâ, Salvatorem Mundi. And the Author of the Lexicon to the *Complutenſian* Bibles ſetteth down פענח *Paaneah, Orbis, Mundus:* but did very well to adde, *ſecundùm Tranſlationem noſtram.* And yet to ſave the credit of the Vulgar, the *Roman* Expoſitours generally reſt themſelves upon this meaning. And the reaſon given is, *eò quòd orbem ab imminentis famis exitio liberâſſet.* But this ſhould rather have been the reaſon why the ſame *Joſeph* was called שור *Shor, The Oxe, Gen.*49. as *Jarhi* and the *Jeruſalem Targum* there. For the ſeven fat Kine in *Pharaoh*'s dream were joyn'd in preſage with the ſeven full ears of Corn, as the myſteries of Cheapneſs and Fertility.

The Impreſs of an Oxe hath the ſame ſignification in the ancient *Roman* Coins. And an Oxe of old (as *Varro* ſaith it) was counted a man's fellow: for by the Law of that time, *He that ſhould take away an Oxe his life was to redeem it with his own.*

Varro de Re Ruſt. lib.2.c.5.

In an old *Roman* Marble, the complete Husbandman is deſcribed holding a Bullock by the mouth, and ſetting his left knee upon the Back: which *Camerarius* unriddleth out of the Hieroglyphicks, where a Bull is written for the Earth, as *Macrobius* is his Author in the *Saturnal. Mahomet*'s Parable was, that the world was ſupported by an Oxe, the Head whereof was in the Eaſt; which whether it reſpecteth to the ſtrength of this kind, or be an Alluſion to the former ſenſe, (as it might be) I diſtinguiſh not.

Ἄλλοι δὲ τὸν Ἰωσήφ. But there be that think (ſaith the Tradition in *Suidas*) that the great God of *Ægypt, Serapis*, was no other then *Joſeph.* And the Stories run parallel, for this *Apis* is ſaid to have been ἔυπρεπή τινα ἄνθρωπον, *a certain rich man*, &c. who during the dearth at *Alexandria* ſupplied the people's wants at his own proper coſt and charges: τετελευτηκότι δ' αὐτῷ ναὸν ἀνέϛησαν, ἐν ᾧ βοῦς ἐτρέφετο, σύμβολον φέρων τῆς γεωργίας, *To whoſe memory therefore, after his death, a Temple was erected, and in that an Oxe dedicated, as being the Hieroglyphick of an Husbandman.*

But whoſoever he was that revealed to Saint *Hierome* this gloſs of the name, *Salvator mundi*, ſufficiently abuſed the

the Father. *Moſes Ægyptius* expreſly affirmeth, that after diligent enquiry made of the Natives themſelves, he received this Notation of the words, המגלה נסתרים *Hammegulleh Niſtarim, a revealer of Secrets.* The *Coptick* beareth him infallible witneſs, where ΦΑΝΗΧ, *Phanec*, ſignifieth *Vates, an Augur*; ΨΟΝΘΟΝ, *Pſonthon, Futura, things to come.* So the *Greek* Interpreters. Τίνα ἑρμηνείαν ἔχει τὸ Ψονθομφανήχ; *What meaneth Pſonthomphanec?* ſaith *Theodoret*: Τῶν ἀπορρήτων ἑρμηνευτὴν, ὡς παρὰ ὀνείρους διασαφήσασθαι, i. e. *An Interpreter of hidden things, as one that was able to tell the underſtanding of Dreams.* So *Zonaras, Philo, Joſephus*, &c. *Nam & Prodigiorum ſagaciſſimus erat* (ſaith *Juſtin* out of *Trogus Pompey*) *& Somniorum primus intelligentiam condidit.* Thus alſo the Scholiaſt upon the forequoted *Arabick* verſion of the *Greek* Pentateuch, חפסיר הדה אלכם מטלע אלחפיא, i. e. *This interpreted is the name of one that can interpret hidden things.*

Theodoret. ἐρωτ. ϛα'.

Scholiaſt. Arab. MS. in Pentat. in Archiv. Bodleian.

The *Babyloniſh Targum*, as that of *Oncelos*, leave out the Name, but render as before, *And Pharaoh called Joſeph the man that revealed Secrets*, as the one; or *the man to whom Secrets were revealed*, as the other. And thus the Rabbins univerſally. One of the *Jews* entitleth his Commentary upon the Pentateuch *Tſophnat Paaneah.* Another calleth his Book *Paaneah Razah*, which is all one, *A revealer of Secrets.* The *Syriack* Tranſlation ſetteth down the Name, and rendreth accordingly. So the *Onomaſticon Syriacum*, cited in the *Prodromus Copticus.* Likewiſe the *Arabick* Paraphraſes, as well the *Vatican* Copie as that of *Erpenius*'s Edition. They expreſs diverſly, but their Interpretation is the ſame.

The Collectour of that which is called the *Chronicon Alexandrinum* attained to this ſenſe of the word, ὃ ἑρμηνεύεται, Ὧ ἀποκαλύφθη μέλλον, *Which interpreted is, One to whom it is revealed what ſhall be hereafter*; and delivereth moreover, Ἡ Μωϋσῆν, ᾧ τὸ ἐπαγαγεῖν αὐτὸν τὰς πληγὰς, οἱ Αἰγύπτιοι Ψονθομφάγχθη προσηγόρευσαν, that *the* Ægyptians, *after the introduction of thoſe plagues upon them by* Moſes, *called him* Pſonthonphanchthe, or *One that knew things to come.*

CHAP. XVII.

And the Lord ſet a mark upon Cain, *leſt any one finding him ſhould kill him.* GENESIS 4. 15.

ONE will needs perſuade us that ſome other Copies reade it, *Et poſuit Deus Cain in ſignum*, that *God made Cain an example.* If he knows any *Hebrew* or *Samaritan* Copies that reade ſo, he knows more then all the world beſides do. If any other Copies, he knows nothing to the purpoſe; for 'tis impoſſible for that ſenſe to be wreſted out of the Original. So that upon the matter there is no variety of Reading at all. Onely the *Perſian Taric* or *Chronology*, inſtead of *Cain*, ſetteth down *Kabel*, by what Tradition or Corruption I know not, unleſs to ſwallow the Murtherer up in his Brother's name. Therefore the Tranſlations univerſally agree, excepting one or two *Arabick* verſions of the Lxx, who tranſlate it *vachukka*, *And the Lord imprinted*, &c. as if the mark had been made with *a pen of iron*, or *the point of a Diamond.*

I obſerve but one Criticiſm noted upon the Text, and that by *Moſes Gerundenſis.* It is, that he ſaith not יתן or יעשה, *ſignum dedit*, or *ſignum fecit*, but וישם & *ſignum poſuit*, *to ſhew* (ſaith he) *that it was a mark of that kinde that it ſhould ſtick by him.* It may be added that, whereas we tranſlate it, *And the Lord ſet a Mark*, we may render it, *And the Lord ſet a Letter*; for ſo the word אות *Oth* ſignifieth too, and giveth name to all the Letters of their Alphabet.

According to the natural Magicians and Cabaliſts, the firſt man *Adam* and all the reſt of mankinde in his right had divine original marks imprinted upon them by the finger of God. The marks (as they receive it) were פחד *Pachad* and חסד *Cheſed.* The firſt was to keep the Beaſts in awe of men; the latter to keep men in love one with another. The firſt they otherwiſe call *the left hand and ſword*; the other, *the right hand and ſceptre of God.* Theſe characters at the firſt were very ſtrong and of great prevail. But ſince the Prevarication

rication theſe Traditioners ſay they grew very much defaced and worn, and very hardly to be diſtinguiſh'd either by Man or Beaſt; not utterly defac'd, but partly remaining, and ſo much the more or leſs legible as the man hath more or leſs blotted out the Image of God in him. *Quod ſentiens Cain* (ſaith *Cornelius Agrippa*) *timebat, inquiens ad Deum, Omnis qui inveniet me*, &c.

So farre as this holdeth, it was neceſſary that *Cain* ſhould have a new *mark* ſet upon him; there could not be much of the old impreſſion in him. R. *Menahem* ſaith that *he was of a Diabolical extraction, begotten of ſeed conveyed by the Serpent into the Woman.* He is ſaid indeed to have been *of the wicked One*, 1 *John* 3. 12. But 'tis certain, and enough, that he made the earth guilty of Bloud, innocent bloud, the *righteous blood* 'tis called, his own Brother's too, ſo ſoon and firſt of all, and in ſo ſmall a World of Mankinde.

The Conducement of all this is but Cabaliſtical, and ſo to goe.

For the *Mark* it ſelf: The *Greek* and *Latin* diverſities are not great; the moſt and ſobereſt concentre in this miſunderſtanding of the Lxx, who tranſlate that which ſhould be *vagus & inſtabilis, a vagabond and a runnagate*, &c. τρέμων καὶ στένων, concluding from thence that the *mark* was nothing elſe but *a continual trembling and conſternation of his whole Body, eſpecially his Head*, (I wonder how they knew that) *manifeſtly pointing out and diſtinguiſhing him to any one that ſhould croſs the way.* Which very opinion is alſo quoted by Don *Iſaack Abarbinel* out of his Wiſe men. But beſides that this ſentence cannot be ſafe from a miſtake in the ground, the *mark* muſt needs be more ſignal then ſo.

Aben Ezra quoteth ſome to ſay, that a ſtrong heart was given to *Cain*, which made him formidable to all, and that this was the *mark*: *but my own opinion* (ſaith he) *is, that the Lord ſet a real* mark *upon him, but the Scripture hath not declared what it is.* R. *Solomon* ſaith that it was a *mark* imprinted in his forehead. *Theodoret* ſaith it was ſuch a one as rendred him ἐπίσημον. So *Barabbas* is called in the Goſpel δέσμιος ἐπίσημος *a notable priſoner; a notorious* one: it

ſhould be, or, as the *Saxon*, ꝼꝺꞃaȝne þeoꝼman *a ſtrong thief*. This manner of expreſſion muſt needs be derived down from ſome viſible *mark* imprinted at the firſt. And the occaſion could not be given before *Cain*'s time, for he was the firſt man that ever had a mark (ſuch a mark) ſet upon him.

The Author of the *Arabick Catena* maketh him proof againſt man and beaſt and all the Elements. He ſaith that the mark was ſuch an impreſſion upon *Cain* as enabled him to walk and be ſecurely among the wildeſt of the Beaſts. אלסיף מא כאן יקטע פיה ואלנאר מא כאן יעמאל פיה ואלמא מא כאן יגרקה ואלהוא מא כאן יהבבה ואלחר ואלברד מא כאן יקדר עליה *A ſword could not enter him, fire could not burn him, water could not drown him, the air could not blaſt him, nor any thunder or lightning could ſtrike him*, &c.

Catena Arab. MS. in Arch. Bodleian. c.8.

In the *Bereſhith Rabba* or great *Geneſis*, R. *Judah* ſaith that the mark was a circle of the Sun riſing up upon him. R. *Aba* ſaid that it was a Dog delivered to him: and *Iſaack Abarbinel* reporteth from them, that this was *Habel*'s Dog wherewith he was wont to keep his ſheep, but appointed now by the bleſſed God to keep *Cain*'s body. R. *Joſeph* ſaid that it was a Horn branching out upon him. Others ſay it was a Letter taken out of the *Tetragrammaton*, &c. See R. *Iſaack Ben Arama* in his Commentary upon the Pentateuch, fol. 30. a. col. 1. *Ole Tamid*, fol. 43. a. col. 1.

Theſe Traditions are wilde and diſtant, and cannot reconcile any belief.

But in the viſion of *Ezekiel*, the Lord ſaid unto the man that had the writer's Ink-horn by his ſide, *Goe through the midſt of the City*, &c. *and ſet a mark upon the foreheads of the men that ſigh and that cry*, &c. He was *utterly to ſlay old and young, maids, women and children, but* he was *not to come near any one that had the mark upon him.* If it can be found out what mark this was, I think it may be as equally deviſed what that was which was *ſet upon Cain, leſt any one finding him ſhould kill him.*

Ezek. 9. 3, 4, &c.

The

The Margin there is, *Mark a mark*. *Theodotion*, the Vulgar, &c. more expreſly ſet down, *Mark a* ת *Thau*, which is the laſt letter in the *Hebrew* Alphabet. And the Original is without controverſie ſo, as *Junius* hath very earneſtly proved upon the place. *Sixtus Senenſis* may be ſeen *lib.*2. *p.*115, 116. *Biblioth. Sanctæ*.

I am not of their Intereſt who would contrive this Letter into the ſign of the Croſs, (otherwiſe a mark of all reverend eſtimation) for this Letter is nothing like it in the *Hebrew* or *Samaritan* Alphabet; in the *Æthiopick* it ſufficiently reſembleth, but that cannot be brought over to this concernment. Saint *Hierome* indeed, *Origen*, &c. are quoted to the contrary; but 'tis all one as to bid one not to believe his own eyes. Unleſs we will preferre that manuſcript Alphabet in the *Vatican* tranſcribed by *Bellarmine* and *Villalpandus* before all the general truſt. In this Alphabet the *Samaritan Tau* is ſo much like a Croſs ✕, and no more.

'Tis enough that it was the laſt Letter of the *Hebrew* Alphabet, and ſo the ancient *Hebrew* Doctours hold themſelves; as R. *David* upon the place, רבותינו ז"ל פי' תיו האות הנקראת תיו" *Our Doctours* (ſaith he) *of bleſſed memory interpret the word* Thau *here to be the Letter* Thau, &c. This Tradition follows, *That the bleſſed God ſaid unto* Gabriel, *Write upon the foreheads of the juſt men the letter* ת Thau *in ink; but upon the foreheads of the wicked write the ſame letter in bloud*, &c. The Doctours ſay ſo in *Shabba* of the *Talmud*, fol.55. col.1.

The ſame Doctours deliver elſewhere, that the *mark* which was ſet upon *Cain* was the firſt letter of the word תשובה *Teſhuba*, which ſignifieth *Repentance*. If it be ſo, (and 'tis very likely) theſe repenting men in the viſion and *Cain* had one and the ſame *mark*; the firſt letter of the word for *Repentance*, and laſt of the *Hebrew* Alphabet; but to be ſet down in the *Samaritan* Character, becauſe the viſion was before the Captivity. The form of the Character was this, N. Th. or as the manuſcripts thus, Z.

'Twas a mark of repented Murther; it pointed out the Juſtice of God enough, but his Mercy more. The vengeance ſeemeth to have meant his Death by the ſame violence, but

by a long-expected and accidental hand. The myſtery of the mark was of eaſie tradition from one to another, for the world was not ſo preſently numerous. The ſentence of it ſelf went forth ſevere enough, but was not given to ſtand all. He was promiſed to be *a Vagabond and a Runnagate*; but you finde him in the next verſe *getting of Children* and *building of Cities*. And by the greateſt man in the Eaſt of his time, it is to be thought that it was a cuſtome of thoſe parts for the Head of the Family to offer up ſet and ſolemn extraordinary Sacrifices for the Children; for *Job* ſaid, *It may be that my Sons have ſinned and curſed God in their hearts*, &c. And therefore I think it not unlikely that *Adam*, the High Prieſt of the World then, ſhould doe his uttermoſt to make an atonement for this Bloud. *Joſephus* himſelf ſaith, that he was quitted of the Murther by Sacrifice; but he ſaith too, what no man yet hath believed, that it was by his own.

Job 1. 5.

I know not how to account his long life a down-right puniſhment, but indulged by the mercy of God, and neceſſary to the multiplication of mankinde. As the Greater before, ſo the Leſſer Worlds now were but in their Chaos, till the Soul of Society was infuſed, and then they became a politick *Living thing*. 'Twas *Cain* that firſt *built a City, and called it after the name of his ſon Henoch.*

I cannot impute his Invention of Arts to the Curſe. Though Simplicity of living might become a new-made world and the beginnings of things; yet the growth towards a Commonwealth and ſtature of People required an exaltation of the firſt homelineſs by a device of Crafts and Myſteries.

I conceive no great matter in this, that *Cain went out from the preſence of the Lord.* So did *Adam* and *Eve* too. But *Cain went and dwelt in the Land of Nod.* And *Abarbinel* ſaith that he findeth in our *Latin* Books, that *Cain* dwelt in *Hodu*, (ſo the Eaſtern Geographers call *India*) and that 'tis poſſible that place may be call'd ſo from *Nod*, in the ſenſe of *wandring*, &c. But how *wandring* is to be reconcil'd to *dwelling*, ſome body would doe well to ſay.

The

The greatest part of *Cain's* curse lay in this, that there was a separation betwixt him and the Faithful Church of that time, concluded up in the Family of *Seth*. *Said Aben Batric* saith, (Saint *Chrysostome* also and *Epiphanius*, as they are quoted in the *Catena Arabica*) that our Father *Adam* after the Fall retired himself into a Mountain of *India* called *the Holy Mountain*, prophesying that from this Mountain one should ascend, and another goe down. He meant *Henoch* by the first: The other was *Cain*, who *said to his Brother*, (according to the *Samaritan*, &c.) *Descendamus in Campum*, &c. And in these Plains the Murther was committed. After which the Family of *Seth* kept themselves to the Hill, instituting a Holy Life, and were therefore called *the Sons of God*. But the *Cainites* continued still, as they increased, to inhabit and take up the valley, leading a life there so wretched and forlorn, that, as *James* the Bishop of *Sarug* in *Mesopotamia* saith, ולא כאנוא אלאולאד יפרכון אבאהם ולא כאנוא יערפוא בנוהם *Neither the Children could tell who were their Fathers, nor the Fathers which were their Children*, &c. Therefore these *Cainites* were called *the Sons of Men*. And thus farre *he went* indeed *from the face* or presence *of the Lord*.

Jacob. Sarug. *Epis. in Cat. Arab. MS. c. 15.*

CHAP. XVIII.

Ecce Vir, Oriens nomen ejus. Behold the Man whose name is THE EAST. *ZACHARY* 6.12.

Adducam ego Servum meum, Orientem. I will bring forth my Servant, THE EAST. *ZACHARY* 3.8.

TO redeem this place (and many other equally engaged) from the received sense, I must needs lay down this new ground, That the special Presence of God ever was and is in that part of the Heaven of Heavens which answereth to the Equinoctial East of the Holy Land.

Here

Here I desire not to be told over again, that God is in all places; I know it: or that he is in all places alike; I know that too, and in what respects. But I am sure he is otherwise present in Heaven then in Hell, and so otherwise in one part of Heaven then in another.

Neither is it to be thought as if there were an East or West point in that place which needeth not the Sun or Moon to shine upon it. Nevertheless I require that that part of the highest Heavens which answereth to the Equinoctial East of the Holy Land be so called for the present, and I will prove it hereafter that the Scripture hath call'd it so already.

Now to make good the ground, you may hear what the Ancients say. Θεοῖς μὲν τὰ ἀνατολικὰ οἰκεῖα, *To the Gods we attribute the Eastern parts*, saith *Porphyrie de Nympharum Antro*; and these parts are called by *Varro* in *Festus*, *Deorum Sedes*, *The Gods Abode*: for *Cincius* and *Cinnius Capito* gave this reason, why the Left, that is the Eastern, *Omens* were more prosperous then the Right.

Physicor. lib. 8. text. 84.

But more expresly and excellently the Philosopher himself. *The First Mover* (saith he, meaning God) ἀνάγκη δὲ ἐν μέσῳ ἢ ἐν κύκλῳ εἶναι, &c. *must of necessity be present either to the Centre or Circumference of his Orb*: Ἀλλὰ τάχιστα κινεῖται τὰ ἐγγύτατα τοῦ κινοῦντος, &c. Ἐκεῖ ἄρα τὸ κινοῦν· *But motions are most rapid in the nearest distance to the Impression: therefore the Mover ought there to be.* But that part of the Sphere is most raptly moved which is most remote from the Poles: therefore the Mover's place is about the middle line. It is the reason (as I think) why the Æquinoxes are believed to have so sacred an import and signification in Astrology; for *by them it is judged* (saith *Ptolemy*) *as concerning things divine*, καὶ τὴν περὶ τοὺς θείους οἴκους θρησκείαις, &c. *and the service belonging to the House of God.*

But the Philosopher's meaning is not, as if the Mover presented himself alike unto the whole Circumference, but assisting especially to that part [a] ὅθεν ἡ ἀρχὴ τῆς κατὰ τόπον κινήσεως, *from whence the motion doth begin*, that is, *Orienti*, *to the East*, as [b] *Aben-Rois* rightly: *Unde quadam Leges adorant Deum*

a *De Cœlo l. 2. c. 2. text. 15.*
b *Averroës l. 2. text. 3.*

Deum verſus Orientem; *Which is the Reaſon* (ſaith he) *why ſome Religions worſhip God that way.* But the Æquinoctial Eaſt paſſeth through the whole Circle. Of neceſſity therefore 'tis to be meant of ſome certain poſition: nor is it poſſible to mean it but of the Horizontal ſegment of the then Habitable world; the uttermoſt bounds whereof from Sun to Sun they abſolutely termed *Eaſt* and *Weſt*. In the Philoſopher's time the Circle of this Horizon paſſed through the Pillars of *Hercules* in the Weſt, and the Altars of *Alexander* in the Eaſt. Thoſe of [a] *Hercules*, if (as it is moſt received and probable, and which I my ſelf have ſeen, ſaith [b] *Aben-Rois*) they were the *Calpe* and the *Abyla*, raiſed up at the letting in of the Sea; it is the place where the *Arabians* fixe their great Meridian, but in honour to *Alexander*, unto whom (and not, as others, unto *Hercules*) they aſcribe this Labour. For thoſe of *Alexander*, as both himſelf and his Geometers *Beton* and *Diognetus* deliver it, the River [c] *Hypaſis*, or, as *Ptolemy* calleth it, *Bipaſis*, was *Terminus itinerum Alexandri*, *Alexander's Non Ultra*. *Exſuperato tamen Amne*, *Ariſque in adverſa ripa dicatis*, *which yet he tranſpaſſed, and ſet up Altars on the other ſide*, whereabouts they are found in the Emperour's Provincial Chart with this Adſcription, *Hîc Alexander Reſponſum accepit*, *Uſquequo*, *Alexander?* that here the Oracle ſhould ſay, *Alexander, no farther. Tabul. Peutingerian. Segment. 7.*

The *Arabick* Meridian paſſeth through the tenth degree of Longitude from that of *Ptolemy*; ſo *Abulfeda* the Prince, in the beginning of his Geography. The River *Hypaſis Ptolemy* placeth in 131. 35. The difference of Longitude is about 120 degrees. The ſecond part of this is 60. And becauſe the Meridian of *Hieruſalem* is 70 degrees from that of *Ptolemy*, that is, 60 from the *Arabian*; the Holy City was, as it was anciently termed, *Umbilicus Terræ*, *the Navel of the Earth*, preciſely placed betwixt the Eaſt and Weſt of the Habitable world. Therefore the Æquinoctial Eaſt of *Hieruſalem* is the Æquinoctial Eaſt of the whole, and anſwering to the firſt Mover's Receipt, which therefore was ſaid to be *in Orienti Æquinoctiali*.

[a] *Proxima autem faucibus utrinque impoſiti Montes coërcent Clauſtra, Abyla Africæ, Europæ Calpe, Laborum Herculis metæ. Quam ob cauſam indigenæ Columnas ejus Dei vocant, creduntque perfoſſas excluſa antea admiſiſſe maria, & rerum naturæ mutâſſe faciem.* Plin. *in Proœm. l. 3.*

[b] Averroës *in* Ariſt. *De Cœlo, lib. 2. text. 3.*

[c] Plin. *l. 6. c. 17.*

Abulfed. *Arab. MS. in Arch. Biblioth. publ. Cantabrigienſ.*

Ptol. *Geog. l. 7. Aſiæ Tab. 1.*

This is fair for the Heathen. The Christian hath farre greater reason to believe it, and yet believeth it less.

But for late resentments, they are not much to be valued. This is not the onely old Truth which is overgrown with Time and Interests. Some men purposely yield themselves intractable to such things as they are not willing to hear of. This is the strongest and most impertinent kinde of unbelief, fitted onely for this or that Generation, and getting up for the present to a repute of wisedome above that of the Children of Light. There is a *foolishness of God* which *is wiser* then all this.

For the matter, the best and the oldest of the First Times were fully satisfied of this Article, for it may be reckoned among those of their substantial belief. The Notion of Paradise in the Christian acception was that part of Heaven where the *Throne of God and the Lamb* is. The Notion is elder then so. 'Twas the reverend Say of *Zoroaster* the Magician in the *Chaldæan* Oracles, Ζήτησον Παράδεισον, *Seek Paradise*, that is, as the Scholiast *Pletho*, τὴν ἀμφιφαῆ τῆς ψυχῆς χῶρον, *the all-enlightened recess of Souls*. The Scholiast *Psellus* yet more sagely, Παράδεισός ἐστι Χαλδαϊκὸς πᾶς ὁ περὶ τὴν Πατέρα χορὸς τῶν θείων δυνάμεων, *The Chaldæan Paradise* (saith he) *is a Quire of divine powers incircling the Father*.

This grave saying of *Zoroaster* holdeth very well with *Irenæus* his Tradition. He delivereth, that *the Receipt of Just and Perfect men is a certain Paradise in the Eastern part of the Third Heaven*. And moreover he saith, that *he received this Tradition from the Elders*, that is, (as he himself interpreteth) *ab Apostolorum Discipulis, from those which heard it from the Apostles*.

Irenæus adv. Hæres. lib. 5. c. 5.

See Saint *Basil, De Sp. Sanct.* 6. 27. *Gregory Nyssen, Orat.* 5. *in Orat. Dominic. Euseb. Hist. Ecclesiast.* lib. 9. c. 17. or fol. 97. *b.* of the Greek, *Gregentius in Bibliotheca Patr. Anastas. Sinait. in Hexaëmeron* c. 7, &c. In all which you shall finde as much as this comes to. But you have Scripture for it also.

The Son of the Morning said, I will ascend up into Heaven, and sit in the sides of the North, that is, (if *Hieronymus Magius*

gius may expound it) in the left ſide of the North, or Eaſtern part of Heaven, where the Throne of God is thought to be. He makes himſelf the ſurer of this, becauſe of that *horrible viſion* in *Eſdras*, the appearance whereof was from the Eaſt. But the viſion in *Eſdras* hath no greater Authority then a *Latine* Tranſlation corrected by no Original; beſides what Interpolations there be, not coming ſo near to Canonical Scripture as to be taken for Apocryphal.

But the fault is not ſo much in the Book it ſelf. The Original we know, whatſoever it were, is given over for loſt as yet: But the *Arabick* Tranſlation hath eſcaped. The Manuſcript I meet with entitleth two Books unto *Ezra* the Writer of the ancient Law. The ſecond containing the Canonical and received *Ezra* and *Nehemiah*. The firſt is this fourth Apocryphal, but very clear of the ſuſpected paſſages. No mention here of the two ſtrange Beaſts *Henoch* and *Leviathan*: no dividing of the Age into twelve parts, &c. I have cauſe to believe that it is the moſt authentick remain of this Book; though for the *horrible viſion* it availeth me nothing, for it beginneth at the third Chapter of the *Latine*, and endeth in the fourteenth, not imperfectly, but acknowledging no more. *Cod. Arab. MS. in Arch. Bod.*

In the Viſions of the Temple, *The Glory of the God of Iſrael paſſed through the Eaſtern Gate: Therefore that Gate was ſhut up, and might not be opened any more but to the Prince*, Ezek. 44. 2. It is generally confeſſed that the Repreſentations there made cannot be taken for any Temple which before was, or which afterwards was to be in *Hieruſalem*; alſo that it is to be meant of the *Hieruſalem* which is above. And ſo the Eaſtern Gate may be ſaid to be *Extra terminos hujus mundi*, not in this, but in the other world, as Saint *Hierome* concluded. But whatſoever the Viſion deſcribeth, whether a Temple made with, or one made without hands, yet this is plain, that the Glory of the God of *Iſrael* was ſeen to come by the way of the Eaſt.

But of this I make no great matter. That in the *Revelation*, Chap. 7. 2. if it look not this way, I know not which elſe it can. The words are, *And I ſaw another Angel aſcen-*

ding from the East (from the rising of the Sun) *having the Seal of the living God*, &c.

Some of the best of the Ancients (as *Primasius*, &c.) doubt not to set down here Christ himself instead of this other Angel. Then it was he that ascended from the Rising of the Sun.

But because this Book also is a piece of Scripture which very few men (and the fewer the better) have made bold to understand, I shall make use of an Authority which is sufficient of it self, *Psal.*68.32,33. *David* saith, *Sing unto God, ye Kingdomes of the Earth, O sing praises unto the Lord, (Selah,) To him that rideth upon the Heaven of Heavens (which were) of old*, &c. So we translate it, or *from the beginning*.

This runneth counter with that strange Interpretation of *Gen.* 2.8. by the *Chaldee*, *Theodotion*, Saint *Hierome*, and some more; *Plantaverat autem Dominus Deus Paradisum à principio, And the Lord God planted a garden of pleasure first*, or, *from the beginning*. Which leaveth the *Cabalists* in a probable condition, for they say that seven things were made before the Creation, and they reckon this Garden for one.

But now since that men have better advised themselves, and generally translated the place as the Lxx did of old, *And the Lord God planted a Garden Eastward*, or *toward the East*; it should be so here too, *which rideth* or *sitteth upon the Heaven of Heavens Eastward*, or *in the Eastern part*. (The same word *Kedem* is used in both places.) So the old *Saxon*, ꝑnam eaſtdæle. So the Lxx, κατ' ἀνατολάς· and so the *Syriack*, *Arabick* and *Æthiopick* Translations. Indeed the *Syriack* and *Arabick* of the *Maronites* Edition rendreth with some difference and transposition of the Original, "ותו אשמע *Audire fecit vocem suam ab Oriente, vocem fortem, He made his voice to be heard from the East, a strong voice.* And thus I found it also in an *Arabick* Manuscript, *De præcept. Relig.* quoted hereafter. But I have an *Arabick* Translation of the Psalms (the possession whereof I am bound here to acknowledge amongst many other favours to the learned Master *Selden*) which rendreth the place closer to the Original. 'Tis there, *Sing unto the Lord riding* or *sitting*

sitting עלי סמא אלסמא באל משארק *upon the Heaven of Heavens in the Eastern part.*

They that would have it otherwise seem to understand it better then the Apostolical men did, (for I cannot account the Authors of their Constitutions very much below.) *Then rising up* (say they) καὶ ἐπ' ἀνατολὰς κατανοήσαντες, προσευξάθωσαν τῷ Θεῷ τῷ ἐπιβεβηκότι ἐπὶ τὴν οὐρανὸν τοῦ οὐρανοῦ κατ' ἀνατολὰς, *and turning towards the East, let them pray unto God which sitteth upon the Heaven of Heavens in the Eastern part.* *Constitut. Apostol. l. 2. c. 61.*

This is the Ground I promised to lay down. The Superstructions I mean to set up upon it shall help to assure the ground it self as well as be assured by it.

This is the reason why *God planted a Garden in Eden Eastward.*

The simplest meaning and most resolved upon is, that *Moses* described in respect of *Judæa.* But then it had been sufficient for the Geography to say *Bëeden,* for *Eastward* added nothing to the situation. Others therefore coming nearer to the words translate it *ab Oriente Edenis,* referring it to the Country of *Eden.* And so the garden was planted Eastward, that is upon the Eastern side of *Eden.* But consider the word again, and you'l finde that *Mikkedem, Eastward,* respecteth to Paradise, not to *Eden.* And therefore *Mercer, Nil obstat* (saith he) *generaliter accipere, in parte mundi Orientali consitum fuisse tunc Paradisum, Orientem Solem versus.*

But to lose over no more of that time which hath been curiously spent upon the Delineations of Paradise, note onely what *Damascen* and the Bishop of *Bethraman* deliver, That *at the beginning of March the Sun alwaies riseth directly over Paradise.* Moses Bar-Cepha *de Paradis. lib. 31. c. 13.*

The meaning of *Moses* is this, That the Garden of *Eden* was planted towards the Æquinoctial East of the Holy Land. And the meaning of that is, That the *Sanctum Sanctorum* of this Mother-Church pointed toward that part of Heaven where the Sun riseth in the Month *Nisan.*

The Sanctuary of Paradise was that Recess of the Garden

which was diſtinguiſhed and made ſo to be by the preſence of the *Tree of Life*. 'Tis ſaid indeed, that this *Tree of Life* was *placed Betoch haggan*, that is (as we tranſlate it) *in the middle of the Garden*. And S. *John* ſeems to bear us this witneſs too in the *Apocalyps*. But *Tremelius* knew this was but an *Hebraiſm* in the Old, and but an *Helleniſm* in the New Teſtament. And therefore the Woman's anſwer in his Tranſlation is, *Sed de fructu illius Arboris quæ eſt in horto hoc*, &c. And yet becauſe the conjunction here is diſcretive, *But of the Tree*, one concludeth from thence, that therefore it muſt needs be in the middle of the Garden, though the *Hebrew* be ומפרי העץ, not *Sed*, but, *And of the Tree*. I know it may be taken for *But*, as elſewhere; let it be ſo. Yet the *He* is emphatical both to the Tree and to the Garden. And ſo the words are, *But of the Tree which is in this Garden God hath ſaid*, &c.

Do we think that God ſpake unto *Moſes* out of the Centre of the Buſh, or that our Saviour would have the man and the milſtone thrown into the very middle of the Sea? The Tree ſtood in the Eaſtern part of the place. Otherwiſe why the *Cherubins and the flaming ſword* upon this ſide of the Garden *to keep the way of the Tree of life?*

And whither ſhould it reſpect but this way, that *Cain went and dwelt in the Land of Nod on the Eaſt of Eden*, *Gen.* 4. 16? Nay the Man himſelf, when he was driven out, was aſſigned to dwell ἀπέναντι Παραδείσου *over againſt the Garden*, as the *Greek* addeth, that is, *on the Eaſt of Paradiſe*, as the *Greek* is rendered by the *verſio Arab. MS. LXX. in Arch. Bodl. Gen.* 3. 24.

The truth is (how ſtrange ſoever it may ſeem to be) that *Adam* worſhipped God in Paradiſe toward the Eaſt, and ſo did the whole world till *Abraham*'s time.

The *Hebrews* deliver that God created *Adam* with his face towards the Eaſt. I cannot tell that, but that he was no ſooner diſpatch'd out of the duſt, but he fell down to the ſame earth again, and adored his Maker this ſame way, there is this great probability.

Beſides the commonly uſed words for *Eaſt*, *Weſt*, &c. in the

the Holy Tongue, there be four other Names assigned to the four Cardinal points of Heaven of a more special and sacred Imposition, and expressed from the measure of a man. The East is otherwise called *Mizrach*, i. e. *the rising*, the West, *Maarab*, that is, *the setting* of the Sun, &c. But in the Holy way the East is called *Kedem*, that is, *the face* or *fore-part*; the West *Achor*, *the back-part*; the North *Smol*, i. e. *the left*; the South *Teman*, that is, *the right hand*. But the Heaven could not be said to have a right hand or a left; or if it could, then seeing the East was *Kedem the face* or *fore-front*, the North must have been the right hand, not the South.

Indeed *Kedem* properly signifieth not *the face*, but *that which is before the face*: It is the same with *Kibla* in the *Arabick*. It is certain therefore that these Impositions respected either the making of the first man toward the East, (which amounteth to as much) or rather the Religious posture of that time; and that *Adam* called the North the *Left hand*, and the South the *Right*, because he himself in the service of God turned his face towards the East.

I know there be that will tell you, that the reason of this Imposition was the *Shecina bammaarab* or *sitting of God's presence* upon the Ark in the Western part of the Tabernacle and Temple with his face towards the East; as if these names had not been imposed long before the Ark was known or thought of in the world. Nay *before Abraham was, these were*; and yet this passeth with some for a very happy Criticism.

But however, that not onely *Adam*, but the whole world also, worshipped towards the East till *Abraham's* time, my Authors are not onely *Maimon* in his *More*, but the great Saint *Ephrem* also and others in the *Arabick Catena*. The Tradition there is, מן אדם אלי אברהים והי מדה תלאתיה אלאף ותלאתמאיה ותמאניה ועשרין סנה כאנו יסגדון נגד אלמשרק, i.e. *From* Adam *till* Abraham's *time, which was the space of* 3328 *years, they worshipped towards the East*.

Caten. Arab. MS. c. 35. in Genes.

It depends from the very same ground, that the most solemn piece of all the *Jewish* service, I mean that great Atone-

Atonement but once a year to be made by the Higheſt and moſt Holy man, and in the moſt Holy Place, was performed toward the Eaſt, quite contrary to all other manner of addreſsment in their devotion. So I interpret that place *Leviticus* 16.14,15. It is commanded there that the High Prieſt *ſhall doe with the bloud of the Goat as with the bloud of the Bullock*; and that *he ſhall take of the bloud of the Bullock, and ſprinkle it with his finger upon the Mercy-ſeat Eaſtward.*

Strange it is to ſee what ſhift the Expounders have made to make good this place. They are much troubled to know how the Prieſt can be ſaid to *ſprinkle the bloud Eaſtward:* they may well enough, for they ſuppoſe the Prieſt to have ſtood with his face towards the Weſt.

Tawos the *Perſian* Paraphraſt rendreth it *ſuper faciem propitiatorii in Oriente, upon the Mercy-ſeat in the Eaſt*; meaning, I think, as an *Arabick* Tranſlation of the *Greek*, *on the Eaſtern ſide.* The *Greek* it ſelf is κατ' ἀνατολὰς, *Eaſtward*, as the *Engliſh.* So the *Chaldee*, the *Syriack*, *Saadiah Gaon's Arabick*, &c. all word for word; for indeed the Text could be no plainer then it is, that the *Bloud* was to be *ſprinkled Eaſtward.* The meaning is thus: It is known that the ſprinkling of bloud, this bloud eſpecially, was the Figure of him who *by his own Bloud entered in once into the holy place, and obtained eternal Redemption*, Heb.9.12. *Aaron* therefore, though at other times he ſtill turned his face towards the Weſt, nay though at the killing of this very Goat and this Bullock he not onely turned his own but even their Faces alſo towards the Weſt, as the Talmud in *Joma*; yet when he was to execute this greateſt Courſe of the Myſtery, he placed himſelf on the wrong ſide of the Ark, and turning his back to the *beggerly Rudiments of the world*, he ſprinkled this bloud Eaſtward. The *Hieruſalem Iſychius* underſtood his meaning. *It was done* (ſaith he) *to repreſent the Man Cui Oriens nomen ejus, Whoſe Name is The Eaſt.*

Miſhna Talmud in Tamid, c.4. fol. 35. b.

Miſhna Talmud in Joma, c.3. fol.35. b. Maimonid. *in Jom. Haccippurim.* Iſych. Hieroſolom. *in Levit. c. 16.*

You may perceive alſo that the Scripture intimateth enough that the Man *Chriſt* came down to us from the very ſame Eaſtern part. The ground layed is able to put a like underſtanding upon the places.

Πειθλε-

Περίβλεψον (ſaith *Baruch*) πρὸς ἀνατολὰς, &c. *Look about thee, O Hieruſalem, towards the Eaſt, and behold the Joy that cometh unto thee from God*, Baruch 4.36.

I know there be that looſe this Prophecie upon the Captivity. I am not certain but that *Cyrus* may be pretended by the Letter; but I aſſure my ſelf that our Saviour lieth hid in the Myſtery.

Olympiodorus perceived this. *Look about thee, O Hieruſalem, towards the Eaſt*, &c. that is, (ſaith he) πρὸς τὴν δικαιοσύνης ἥλιον, τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν, *Towards Jeſus Chriſt our Lord, the Sun of Righteouſneſs*, &c.

That the *Meſſias* is aim'd at will be certain to any one that will but conſider the Prophecie, for none elſe could be called *The Everlaſting Saviour*, verſe 22. But he that ſaith, *Look about thee toward the Eaſt*, appointeth them to a certain place, and not nigh. But then why *toward the Eaſt?* It is evident that he means it of that part from whence the Saviour is ſaid to have *come down from Heaven, and was made man.* Therefore the Father is ſaid to have raiſed up ממזרח צדק *ab Oriente Juſtitiam, Righteouſneſs from the Eaſt*, Eſay 41.2. That is, as *Procopius*, *Hierome* and *Cyril*, *Chriſt our Righteouſneſs.* The more part, I know, crook the Prophecy to the Patriarch *Abraham.* He is called indeed by the Apocryphal *Wiſedome, the Righteous*; but more duly the *faithful Abraham*, Galat. 3.9. But *Righteouſneſs* it ſelf is too great and abſtract a Name. Wiſedome 10.6.

In the 46. Chapter, *He calleth a Bird from the Eaſt*, v. 11. Some ancient Copies reade it, *I call a juſt one from the Eaſt. Cyrus* is certainly to be meant by the out-ſide, (as the *Jewiſh* expounders rightly.) If our Saviour be included, as by Saint *Hierome* and *Cyril* it is preſumed, the infolency of the Metaphor is taken off by *Malachy*, where the *Sun of Righteouſneſs* is promiſed to *ariſe with healing in his wings*, Mal. 4.2.

W. Tindal's Note (I think 'tis his) upon that place of *Eſay* is a good old truth. *The Prophet means* (ſaith he) *King* Cyrus, *which ſhould come ſwiftly, as a Bird flieth, and deſtroy* Babylon, *and ſet the* Iſraelites *at liberty. He ſhould fulfil that*

which the Lord had deviſed and decreed. In him is figured Chriſt, which with the light of his Word purgeth the whole world of Error and Idolatry, and ſetteth the Conſciences at peace and liberty. He flieth ſwiftly out of the Eaſt, that is, out of Heaven, whereupon he is called the DAY-SPRING FROM ON HIGH, Luke 1.78.

Micah 5.2. But the prophecy of *Micah* is plainer yet: *And thou Bethlehem Ephrata, though thou be little among the Thouſands of Judah, yet out of thee ſhall come the Ruler of Iſrael,* &c. ומוצאותיו מקדם מימי עולם The which (not fearing to doe it without example) I tranſlate, *And his goings forth are out of the Eaſt from the daies of old.*

And this is one of the reaſons (for there is another too) why our Saviour is ſaid to be the *Man whoſe name is* THE EAST.

The other reaſon is this. It was ſaid before, that from *Adam* till *Abraham*'s time the whole world worſhipped towards the Eaſt. This Original, Principal, and (as it ought to have been) everlaſting Ceremony, by an Errour of the *Perſian* and *Chaldean* worſhippers degenerating into an Idolatry to the Sun, *Abraham* (ſaith the learned *Maimon*) *by the inſtincts of God appointed out the Weſt to his Hebrews.* Therefore the Tabernacle and Temple were ſet towards that ſide of Heaven, God in the mean time ſeeming to leave his miſtaken place in the Eaſt, and come down to this ſtiff-necked people. This was a Literal and Pedantical Nation, and (to comply with the ſecret intended myſtery) were ſo to be dealt with. They did, and they did not, worſhip towards the Weſt.

Maim. *in Jom. Hakkip. c.3. §.2.* 'Tis true, all the Sacrifices were offered up towards that way. In the Rites of *Azazel*, the two Goats were to ſtand with their faces the ſame way. The pile ſet up for the *Phara adumma* or *Red Cow* was to have windows in it, and the proſpect of theſe was to be towards the Weſt. *Talmud in Phara*, fol.96.a. The ſix Lamps in the Golden Candleſtick were appointed to burn towards the ſeventh, which was that in the middle; but the face of this (ſaith *Maimon*) was to burn towards the moſt Holy place, and that it was called the *Weſtern Lamp. Beth habbeeh, c.3.§.8.* But

But all this while they worſhipped no more towards the Weſt then towards the North. They worſhipped towards the Ark, (it was told you before) or towards the place of that. They doe ſo ſtill. And they were, and they are to doe ſo, becauſe *the Sun of Righteouſneſs* was to ſet upon their Horizon. Therefore they were. And they are to doe ſo, becauſe (as to them) *The man whoſe name is* THE EAST is not yet brought forth.

Obſerve but the Oeconomy and diſpenſation of this buſineſs throughout, and there needeth no more to make good the Ground.

That this MAN was called THE EAST will appear by the places in *Zachary*, c.6. 12. c.3. 8. *Behold the man*, &c. And, *I will bring forth my ſervant*, &c. In the Holy Text it is, *Behold the man whoſe name is* צמח *Tzemech*, that is, as not unlearned men have rendred it, *the Branch*. It is to be noted, that as the *Greek* Ἀνατέλλω ſignifieth alſo *germinare*, ſo the *Hebrew Tſemech* ſignifieth *lucere & oriri*; for that which we tranſlate *the Brightneſs*, the *Syriack* rendreth the *Tſemech of his glory*, *Heb.* 1.3. And in the *Jewiſh* Aſtrology the Horoſcope or Eaſt Angle is moſt commonly ſo called.

We are to reade the Prophecy as the Lxx did, Ἰδοὺ ἀνὴρ, Ἀνατολὴ ὄνομα αὐτῷ, i.e. *Behold the man whoſe Name is* THE EAST. Thus it was urged to the *Jew Tryphon* in the moſt ancient times of *Juſtin Martyr*. And thus alſo to *James* the *Jew* in a like conference in the *Cetab ol borhan* c.6. The purpoſe of that book is, to prove out of all the Prophets, &c. that our Saviour was the Chriſt, &c. *Juſtus* alledged this place among the reſt, קאל אלרב אלקוי הזרה רגל אסמהי מסרק, *The ſtrong God ſaid* (by *Zachary* the Prophet) *Behold a man whoſe Name is* THE EAST.

Dialog. Πρὸς Τρυφ. p.105.

Cetab ol borhan, Arab. MS. in Biblioth. Baſiienſi.

But Saint *Luke* puts all out of doubt, where another *Zachary* relating to the former faith of our Saviour that he was Ἀνατολὴ ἐξ ὕψους we render it the *day-ſpring from on high*, or, as *Eraſmus* and the Vulgar, *the Eaſt*. Which *Beza* not knowing how to diſlike, and yet conſidering with himſelf that the old Prophecy muſt be ſo tranſlated, or elſe the new

must not, put it down *Germen ex alto*, *the Branch from on high*; but which no man accepted of.

That the *Tſemech* in *Zachary* was the ſame with Saint *Luke*'s Ἀνατολὴ, *Beza* judged rightly. But that Ἀνατολὴ cannot be rendred by *Germen*, it is convinc'd by the words following, *To give light to them that ſit in darkneſs*, &c. And therefore *qui Germen vertunt* (ſaith *Scaliger* of the *Tſemech* in *Zachary*) *imperitè faciunt, audeo dicere, neque mentiar, contra verbum Dei*; *they who ſo tranſlate it*, the Branch, *doe ignorantly, nay I may ſay, and ſay true too, they doe contrary to the word of God.* The place in *Zachary* is to be read thus, *Behold the man whoſe Name is* THE EAST, *and he ſhall riſe up* or *ſhine out from under him*, that is, from under God the Father.

Jeremy the Prophet would not otherwiſe be underſtood c.23.5. *Behold the daies come, ſaith the Lord, that I will raiſe up unto David* צמח צדיק *Tſemach Tſaddic*, Ἀνατελῶ Δικαίαν, *the Righteous East*, as the Lxx, that is, ἡ Χριστὸν ἢ ἡ δικαιοσύνης ἥλιον, ſaith *Severus*, *Chriſt the Sun of Righteouſneſs*, ἢ ὃς ἐν ἑτέροις φῶς τὸ κόσμου, ὃς φῶς ἦλθεν ἐθνῶν, ἀναγορεύθυσον, ſaith *Euſebius*, *who elſewhere is called the light of the Gentiles, and the light of the world*

Tacitus himſelf doth unawares deliver ſome ſuch thing as this, *Hiſt. lib.* 5. He is there telling of the deſtruction of *Jeruſalem*, how *the doors of the Temple flew open on a ſudden, and a more then humane voice was heard, that the Gods were now upon departing*, &c. *Theſe things*, ſaith he, *made ſome reflect upon an old Prophecy that was found* antiquis Sacerdotum literis, *which foretold*, eo ipſo tempore fore ut valeſceret Oriens, *that at ſuch a time the East ſhould prevail.* I doubt not but the Propher, who-ever he were, directed himſelf to the Man *cui* Oriens *Nomen ejus*, *whoſe Name is* the East, Zach.6.12.

In relation to this Name of Chriſt, the Chriſtians alſo by ſome have been called *Orientales*. 'Tis *Gregory* the Great's Moral upon thoſe words of *Job*, that *he was the greateſt man in the East*. Referring to the ſame the Bleſſed Virgin hath been termed *Orientalis porta*, *the Eaſtern gate*; as if that were

Greg. Mag. Mor. l. in Job. c. 1.

were the meaning of *Ezekiel*'s Viſion c.44. So Saint *Ephrem* upon thoſe words of *Jacob*, *THIS IS THE HOUSE OF GOD AND THIS IS THE GATE OF HEAVEN*: *This ſaying* (ſaith he) *is to be meant of the Virgin* Mary, *who became as it were another Heaven, truly to be call'd the Houſe of God, as wherein the Son of God, that immortal Word, inhabited; and as truly the Gate of Heaven, for the Lord of Heaven and Earth entered thereat; and it ſhall not be ſet open the ſecond time, according to that of* Ezekiel *the Prophet, And I ſaw (ſaith he) a Gate in the Eaſt, the glorious Lord entered thereat, thenceforth that Gate was ſhut, and is not any more again to be opened.* Caten. Arab. c. 58.

It is not to be omitted, that his *Star appeared in the Eaſt*, and tha the *wiſe men came from* thence: but, which is more to be obſerved, that the Angels ſent from God with the Goſpel of this Nativity, they alſo came from the Eaſt; for their Temple is to be ſeen upon the Eaſt of *Bethlem*, as the *Nubian* Geographer. He was born too in the Eaſtern parts of the world. Nay he was born *in Orientali angulo Civitatis Bethlem*, in the Eaſtern part of *Bethlem*, as the Venerable *Bede* out of *Adamannus*. The Heavens alſo met the Earth at this time, for the Autumnal interſection (one of the Æquinoctial Eaſts) was the aſcendent of his Nativity. But of this there is more to come. *Eccl. Hiſt. lib. 5. c. 17.*

The Holy men of *Hieruſalem* hold a Tradition, generally received from their Ancients, that he was buried alſo with his Face and Feet towards the Eaſt. It is affirmed by the Geographers of the Holy Land. But that he aſcended up into the Eaſtern part of Heaven, it hath had the moſt ancient and full conſent of the whole Church. Ἀναλαμβανόμενος πρὸς ἀνατολὰς ἀνεφέρετο, ſaith *Damaſcen*, *When he was received up into Heaven he was carried up Eaſtward.* It was the cauſe why they reade that place of the Pſalmiſt, *Qui aſcendit ſuper Cœlum Cœli ad Orientem*; *utpote*, ſaith *Origen*, *à mortuis poſt paſſionem reſurgens, & in Cœlum poſt reſurrectionem ad Orientem aſcendens: Who roſe from the dead after his paſſion, and aſcended up into Heaven towards the Eaſt after*

his Resurrection. So the *Æthiopick*, *Who ascended up into the Heaven of Heavens in the East.* In like manner the *Syriack* and some *Arabick* Translations. But then the *Greek* should have been τῷ ἀναβεβηκότι, as in the 18 of that Psalm, Ἀνέβης εἰς ὕψος, *Ascendisti in Altum.* Ὁ ἐπιβαίνων is not properly said but of him that *ascendeth* his Horse or his Ass, upon which ὁ ἐπιβεβηκὼς is said *to sit. Say unto the daughter of Sion, Behold thy King cometh* ἐπιβεβηκὼς ἐπὶ ὄνον, *sitting upon an Ass*, Matt. 21. 5. It fully answereth to the Prophets *Laroceu*, which the older Translation rendred very fitly as concerning the letter, *who rideth* (or *sitteth*) *upon the Heaven as it were upon a Horse*, v. 4. So the Oracle,

Κόσμων ἀμφιδρόμων ἐποχούμενε——

i. e. *O thou that sittest*, or *ridest*, *upon the Heavens.*

But the Prophet *Esay* is plain for the *Ascension*, as I finde him cited in the *Cetab ol borhan* c. 4. *James* the *Jew* urgeth, כמא קאל אישעיא אלנבי יתעאלי אלרב וחדה ידתפע פוק אלמשרק והעאלי אלרב אלקוי באלעדל, i. e. *as the Prophet* Esay *saith, The Lord alone shall be exalted and lifted up above the East, the strong Lord shall be exalted in Righteousness.* So he readeth the 16. v. of the 5. Chapter. But the Original, as now received, maketh no mention of *the East*, or *lifting up.* If then it had not, a *Jew* must needs have known it; and I see not with what face it could be urged in this Conference: but I begin to think what *Justin Martyr* charged upon this people, Κἀγὼ (εἶπον) ὡς ὑμῖν, &c. He makes it appear to *Tryphon*, that the *Jews* had circumcised their Scripture too, p. 83. of the Dialogue.

Cetab ol borhan MS. Arab. in Archiv. Bibl. Baliolens.

If our Saviour ascended into Heaven by the Eastern part, we need not doubt but that he will return by the same way which he went. The Angels intimate as much. I meet with an * Author which testifieth that he himself said that he would. איצא אלתוגה כאלובה אלי אלשרק לאנה אלגהה אלרי קאל אלמסיח ולה אלמגד לנה יטהר מנהא פי מגה אלתאני, *Furthermore* (saith the Author) *we are to turn our faces toward the East* (in the time of prayer,) *because that is the Coast concerning which the Christ, unto whom be glory, said, that he would appear from thence at his second coming.*

Liber MS. Arab. de Præcept. Relig. part. 1. c. 14. de Oratione. Liber exstat in Biblioth. D. Henrici King, *Episc. Cicestrensis.*

coming. And I think he referreth himself to those words of our Saviour, *Sicut exit fulgur*, &c. Hear therefore what Saint *Damascen* delivered as from the Apostles: Καὶ ὅτως ἐλεύσεται ὃν τρόπον ἐθεάσαντο αὐτὸν πορευόμενον εἰς τὸν οὐρανὸν, ὡς αὐτὸς Κύριος ἔφησεν, Ὥσπερ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. αὐτὸν οὖν ἐκδεχόμενοι ἐπὶ ἀνατολὰς προσκυνοῦμεν. Ἄγραφος δέ ἐστιν ἡ παράδοσις αὕτη τῶν Ἀποστόλων. *And thus shall he come again in like manner as he was seen to goe up, answerable to what He himself said, For as the lightning cometh out of the East, and shineth even unto the West, so shall also the coming of the Son of Man be. We worship him therefore towards the East, as expecting him from thence. And this* (saith he) *is by unwritten Tradition from the Apostles.* Matt. 24. 27.

A Canon to this purpose I finde ascribed to their Name in the *Arabick* Code: אן תכון מצלאיהם נגו אלמשרק וקבאלתה ואסתש הדוא פי רלך בקול סידנא אלמסיח אן מגיה מן אלסמא פי אחר אלאיאם כאלברק אלדי ילמע פי אלמשרק ויצי אלי אלמערב וברלך אסתרלינא עלי מגיה אנה יכון מן אלמשרק, *When ye pray*, (say they) *turn your selves towards the East. For so the words of our Lord import, who foretold that his return from Heaven at the Latter day should be like the lightning, which glittering from the East flasheth into the West. His meaning is, that we should expect his coming from the East.* *Cod. Conciliorum Arab. MS. in Arch. Roan. Biblioth. Bodl.*

I was ready enough to think that the mention here made of Lightning was to intimate the suddenness and precipitation of that coming; but not being able to devise any special reason (other then what is here given) why the Lightning should rather come from the East, I had the less to say against the Tradition. *Paul de Palatio* saith, that this meaning of the words is made good by the common consent of all Christians, *credentium quòd in Oriente Humanitas Christi sedeat: Ab eo ergò loco veniet ubi nunc est; believing that our Saviour as respecting his humane Nature sitteth in the Eastern part of Heaven. There he is, from thence therefore he is to come.* Therefore that *sign of the Son of Man*, that other Baptist as it were of his second coming, is expected to be

be ſeen in the Eaſt. A ſign of the Croſs it is to be, as the Fathers *Chryſoſtome* and Saint *Ephrem* promiſe. And the *Æthiopian* Church is ſo ſure of it, that (as their *Zabo* ſaith) it is profeſt among the Articles of their Creed. That it ſhall appear in the Eaſt it is undertaken by *Hippolytus*. τὸ γὰρ σημεῖον τῦ σταυρῦ ἀπὸ ἀνατολῶν ἕως δυσμῶν ἀνατελεῖ ὑπὲρ τὸ λαμπρότητα τῦ ἡλίυ, καὶ μηνύσει τῦ Κριτῦ τὸ ἔλδσιν· *For a ſign of the Croſs* (ſaith he) *ſhall riſe up more glorious then the Sun it ſelf, ſhining from the Eaſt into the Weſt, to give notice unto the World that the Judge is coming.*

Conſidering all theſe things, I am altogether of their minde who perſuade themſelves that the Seat and Tribunal of that laſt Judgement ſhall be placed in the Air over againſt the Mount *Olivet*. *Joel* the Prophet is thought to have foretold as much, when he ſaith that *all Nations ſhall be gathered into the valley of Jehoſaphat*; and his feet ſhall ſtand in that day upon the Mount *Olivet*, which is before *Jeruſalem* towards the Eaſt. *I cannot deviſe* (ſaith one) *for what reaſon the Prophet ſhould make ſo particular a Deſcription of this unto them that knew it ſo well. It is certain*, ſaith another, *ſpectare hæc ad diem Judicii, that theſe things are to be meant of the day of Judgement*, &c. And, if *Clemens* may be truſted, the Apoſtles themſelves underſtood no otherwiſe.

Lib. Feſtivali in Dedicatione Eccleſiæ.

Our Fore-fathers lived and died in this hope. Lete us thinke (ſo the Prieſt uſed to preach upon the *Wake*-daies) that Chriſt dyed in the Eſte, and therefore let us pray beſely into the Eſte, that we may be of the nombre that he dyed for. Alſo let us thinke that he ſhall come out of the Eſte to the deme. Wherefore let us pray heretily to him and beſely, that wee may have grace of contrition in our hearts of our miſdeeds with ſhrift and fattisfaction, that wee may ſtonde that day on the right honde of our Lord Jeſu Chriſt, &c.

It is ſaid indeed; *But of that Hour*, it is not ſaid, But of that Place, *knoweth no man*. Yet not to be ſo particular as to point out the very Mountain or Valley, or to take care, with that Doctour in the *Jeruſalem Talmud*, how the bones of Wiſe men ſhall rowl under the earth into this place; moſt manifeſt

manifeſt it is that this great Aſſiſe is to be holden upon the Holy Land. Here the World may be ſaid to have been created, and here it was redeemed; Here the Sun roſe firſt, and here the Sun of Righteouſneſs: Here *he died and was buried, and the third day he roſe again from the dead; he aſcended up into Heaven* from hence, *and ſhall come* thither *again* at the end of the world *to judge both the quick and the dead.* And therefore, *Quid non ſtatis, viri Galilæi? Why ſtand you not gazing, ye men of Galilee? This ſame Jeſus which is taken up from you into Heaven, ſhall ſo come in like manner as ye have ſeen him goe up into Heaven*, Act. 1. 11.

I reinforce all that hath been ſaid with an ancient profeſſion of the Eaſtern Church; אמרנא אן נצלי אליה לאן רבנא אלמסיח ענד צעודה אלי אלסמא מנה צער ועלי סמא אלסמא פוקה נלס סמא יקול דוד אלנבי פי תרתילה סבחוא אלאלה אלדי רכב עלי סמא אלסמא פי אל משרק וחקקה לנא אן אלמסיח נאלס בנאסוחה עלי ערשה פי אלמשרק וונה אלי אלעאלם נטר לכי יכון כל מן יצלי אלי אלשרק או יסגר בין ידיה יצלי ויסגר *We pray* (ſay they) *towards the Eaſt, for that our Lord Chriſt when he aſcended into Heaven went up that way, and there ſitteth in the Heaven of Heavens above the Eaſt, according to that of* David *the Prophet in his Pſalter*, Praiſe the Lord which ſitteth upon the Heaven of Heavens in the Eaſt. *And in very deed we make no doubt but that our Lord the Chriſt, as reſpecting his Humane nature, hath his ſeat in the Eaſtern part of the Heaven of Heavens, and ſitteth with his face turned toward this world. To pray therefore or worſhip towards the Eaſt, is to pray and worſhip towards our Saviour.*

Commentar. Arab. MS. in Pentateuch. c. 5. in Archiv. Bodleianis.

And that all this is to be meant of the Æquinoctial Eaſt, (which alſo is to be conſidered) it is made to appear by *Moſes* their Biſhop of *Bethraman* in his diſcourſe of Paradiſe, *l.* 1. *c.* 13. He ſaith there, that the place towards which they praied is that over which the Sun riſeth in the month *Niſan*, which is the Vernal Æquinox.

CHAP. XIX.

Thou ſhalt not ſeeth a Kid in his Mother's Milk. EXODUS 23.19. and 34.26. DEUTER. 14.21.

THE *Chaldee* renders this, *Thou ſhalt not eat Fleſh with Milk.* So the *Arabick* of *Erpenius* his Edition. That of *Saadia Gaon* not much differently, *Thou ſhalt not ſeeth* or *dreſs Fleſh with Milk.* The *Hieruſalem Targum* is, *It is not lawful for you, O my people the houſe of Iſrael, to ſeeth or to eat Fleſh and Milk mixt together.* This ſenſe may ſeem to have a ground from the like prohibition of Linſey-woolſey garments, and the ſowing of a field with mingled ſeed, *Levit.*19.19. beſides the preſent obſervation of the *Jews*, who have practiſed this ſenſe of the Text immemorially, for ought we yet know.

And this ſeems to be a ſtrong argument for this Reading to be right; for it is not readily to be ſuſpected, but that the thing which is now and hath been ſo long done by them muſt of neceſſity acknowledge it ſelf upwards to ſome uncontrollable Tradition of theirs. For it can hardly be thought that a whole profeſſion of Worſhippers ſhould poſſeſs themſelves of ſuch an opinion without a general and confeſs'd witneſs of their Ancients.

The *Jews* Kitchin (as if there were a ſex in meats and diſhes too) is divided as their Synagogues, where the Women pray by themſelves in another room. They are indeed of the Congregation, but not of the Company. And this ſhould be ſo: But to keep the Milk-pan from the company of Fleſh-pots, to have one diſh for fleſh and another for white-meats, and to have a ſupernumerary knife for Cheeſe and Butter, (for theſe and fleſh may not be cut with the ſame) and to quote for all this the Prohibition here ſpoken of, *Thou ſhalt not ſeeth a Kid*, &c. is to *make the word of God of none effect by their Traditions*, Mar.7.13.

'Tis

'Tis more then I need to doe to ſet down the particulars of this Superſtition, or all their diſtances 'twixt fleſh and milk. See *Maimon* in the *Halaca* of Forbidden meats, c.9. §. 1. *Shulcan Aruc* in *Halac Baſher Veeheleb*, Num. 87. If not, ſee the late Rabbin in his Book of Modern Rites, or the learned *Buxtorf*, *Syn.Jud.*c.26. The ſum of it is, that by this Law they may not *ſeeth or eat fleſh and milk together.*

Leo Mod. *de gli Rit. Hebr. part.1. c.3. n.3. & part.2. c.6. n.12.*

But did not *Abraham* their father, when he entertained Angels in ſtead of men under the Oak of *Mamre*, *take butter and milk, and the Calf which he had dreſſed, and ſet it before them, and they did eat*, &c? *Gen.*18.8.

If this practice of the *Jews* be grounded upon a miſ-interpretation of the Text, then the more ancient and univerſal it is, the Errour is the greater. That the Text is abſolutely miſ-underſtood is a clear and granted caſe, and will be plainer yet anon. And how theſe men uſe to tranſgreſs the Commandment of God by their Traditions is believ'd enough.

Mar.15.3.

I will here ſet down but this inſtance, *Pſalm* 17. 14. We render it as we ſhould, *Whoſe belly thou filleſt with thy hidden things:* They reade it, *And the North ſhall fill their bellies*, and miſapply it to the matters of generation. כל חנותן מטותו, &c. *Whoſoever*, ſay the Doctours in *Beracoth*, *ſhall ſet his Bed North and South, ſhall beget male children*, Pſal. 17.14, &c. Therefore the *Jews* hold this Rite of Collocation (and by theſe very words of the Pſalm) to this day. Therefore alſo at the Celebration of their Nuptials, the Bride is appointed to ſtand with her face turned towards the North or South, as an Omen of happy procreation both for the number and Sex of Children. They tell you alſo of *David*'s Harp hung up upon the Teſter of his Bed, which being *every midnight conſtantly blow'd upon by the Northern wind, warbled of it ſelf*; *Talm.* in *Berac.* fol.3.b. As if *David*'s Bed had been ſet in this poſture too.

Talm. in Beracoth, fol.5. b. c.1.

And yet all this (how much ſoever pretended) is none of the right reaſon why the *Jews* place their Beds North and South. They are bound to place their *Beth Hacciſſe*, or *houſe of Office*, in the very ſame ſituation, ſo that *he that ſits down*

to cover his feet may have his face turned towards the North and South, but by no means toward the Weſt or Eaſt. Talmud in *Berac.* fol. 62. a.

For however the Doctours *Alpheſi* and others, in contemplation of the Cauſes of this, have *ſought out many inventions*; yet the reaſon of the laſt is the reaſon of the firſt, which the Gloſs giveth to *Beracoth*, c. 1. fol. 5. b. And it is, *That the uncomely neceſſities of Nature (or Matrimony) might not fall into the Walk and Waies of God, whoſe Shechina or dwelling preſence lieth Weſt and Eaſt*, &c.

The Lxx rendreth it, *Thou ſhalt not ſeeth a Lamb in his Mother's Milk*; and ſo an ancient *Arabick* Tranſlation of that, *Thou ſhalt not dreſs* חרופא בלבן אמרה *a Lamb in the Milk of his Mother.*

The *Perſian* paraphraſe is, נה נושתני בצה דר שיור מדריאו, *Na Koſhtani Baſhache der ſhier madreau, Thou ſhalt not kill a Kid in the Milk of his Mother.*

This reading ſeems to ſuggeſt a ground for their interpretation who would have it to be thus, That no man of *Iſrael* ſhould ſeeth a Kid of the Goats, or Lamb of the flock, or any other youngling, *in the Milk of the Dam*; that is, as ſome, the Dam with the young, as in the caſe of a Bird's neſt. Others make it reſpect to their Sacrifices, That no man might bring a Kid or Lamb, &c. to the Lord's Houſe before the eighth day; for ſeven daies it was to be with the dam, and then it might be brought to him. Otherwiſe they ſay, that however they might ſacrifice any young thing even in the milk of the Mother, (for *Samuel offered up a ſucking Lamb*, or *Lamb of the Milk*) becauſe the Religion of the thing would bear it out; yet in common eating it might not be, that is, they might not eat a Kid ſo long as it was with the dam, or ſucking.

Let it be taken notice of here that the Lxx and the *Arabick* Tranſlation of that were not much out in tranſlating the place *Thou ſhalt not dreſs a Lamb*, &c. for *Gedi* ſignifieth *a Kid of the Sheep*, as well as the *Goats*. And in *Exodus* you'l finde a *Lamb of the Goats*, as well as the Sheep, Chap. 12. 5. So that this cannot be depended on.

To

To referre it to the ſacrificing of a Lamb or Kid before the eighth day, will not be ſenſe, for this is otherwiſe forbidden before, and in plainer words, *Seven daies ſhall it be with the dam*, &c. *Exod.*22.30. And to make it concerned in their common eating, as to forbid cruelty or put a reſtraint upon delicious feeding, impoſeth yet more abſurdly upon the Law.

Iſaac Ben Solomon (adopted ſon to one of the Kings of *Arabia*, and a famous Phyſician of his time) in his Book of Diets tranſlated out of the *Arabick*, hath this conſideration upon Goats-fleſh: *Sunt enim Lactentes, ſunt & vicini ſuæ nativitati, ſunt quoque juvenes & decrepiti. Lactentes verò ſunt cæteris animalibus in ſapore & nutrimento præſtantiores. Lac enim naturalem eis præſtat humiditatem, eorum complexio temperata eſt in calore & humiditate abſque ſui corruptione. Facilem ergò & ſubtilem dant dietam. Et quò diutiùs lacte nutriuntur, eò meliores ac teneriores erunt.* The Author ſaith that no fleſh whatſoever can more exactly nouriſh then that of a ſucking Kid, or Kid of the Milk; and moreover, that the longer it is with the dam, by ſo much it is the more excellent meat. The ſame Author ſaith *de Agnis Lactentibus, of Lambs of the milk, peſſimum dant Sanguinem, that they breed the worſt blood, and as bad as that of an old Goat.* Iſaac Judæ. *de Dictis particular. part.*4. *c. de Carne Hircina.*

Experience teacheth all this to be true. And would you have it ſo then that the Law-giver ſhould forbid his people the worſt of meats to reſtrain delicacy, or the beſt of nouriſhments to avoid cruelty? And yet this is the caſe of the Text.

But now to make way for that ſenſe which the Prohibition indeed intendeth to, I think fit to lay down theſe grounds: And they are ſuch as will need to be taken better notice of by thoſe that hereafter ſhall undertake to tell the meaning of *Moſes*'s Law.

Know then from Him that knew it beſt and firſt, (the moſt learned *Maimon*) that the Precepts in the Law, thoſe of this kinde eſpecially, are ſtill ſet down with a reflex upon the Heathen Rites, and not thoſe onely of ſimple Idolatry, but moſt of all ſuch as were complicated with Magical

and unreasonable Superstition. Neither is the Respect of these Laws so large and indistinct as to look upon all the Heathen in gross, but referring purposely to that neighbouring part of Paganism professed by the *Ægyptians*, *Canaanites*, *Chaldaans* and *Amorites*.

These Superstitions were termed by the ancient Rabbins *Viæ Amorrhæorum*, *the Waies of the Amorites*, that is, waies which the *Jews* were bound to call *Heresie*. Otherwise they were called *Zabiorum* or *Zabaistarum Cultus*, i. e. *The Eastern Idolatry*. These Rites the *Zabii* had written in many books, a good part of which were translated into *Arabick*, and these *Maimon* made use of; as the *Sepher Hatteleſmaoth*, or *Book of Teleſms*, *Sepher Hasharab*, *Sepher Tamtam*, *Sepher Maaloth haggalgal*, *Sepher Isaaci*, a book of *Isaac* the *Zabiist* of all the Rites and Customes of their Law. But the book of greatest account, saith *Maimon*, is the *Sepher Avoda Henbattith*, or *liber de Agricultura Ægyptiorum*. By this book you may judge of the rest, and of this by a strange passage quoted out of it in the *Sepher Haccozri*: או כמו ספרי העמודה הנבטית שזוכרים שם שמות ינבושאר וצנריח ורואני ואמרים כי הם קורם אדם וששינבושאר היה רבי של אדם, i. e. *Or as the Books of the Avoda Henbattith, which make mention of some certain names, Janboshar, Tsagarith and Roani, and they say that these (men) were before Adam's time, and that Janboshar was Adam's Tutor*, &c. *Cozri* lib. 1.

Out of these *Zabian* books, this latter especially, *Maimon* made good the greatest part of the Ceremonial Law, and, which is more, made it familiar too, and reconcil'd the strangeness of those precepts to any mans proportion of reason and belief. Onely about the case of Wine, why God would have that used in Sacrifice, seeing that the *Zabii* did so too, he confesseth himself to be very much troubled, and not knowing how to referre it. Yet he giveth a reason from some others, that God with a Respect had to the three principal parts of man, the Heart, the Liver and the Brain, would have his Sacrifices be made up of three answerable things, Flesh, Wine and Musick. *More* part. 3. c. 46.

But

But in other caſes the prohibition in the Law (for the greater part) lies againſt ſome Rite or other of Magical Idolatry. So from this prohibition in the Law, *Lev.*19.19. *Thou ſhalt not ſow thy field with mingled ſeed*; nor *thy vineyard*, *Deut.*22.9. the *Hebrew* Doctours lawfully conclude, that all divers kinds of Trees are to be meant as much; as to graft one Tree upon another of another kinde. And *Maimon* turneth this back upon the waies of the *Amorites*: *For the Zabii* (ſaith he) *uſed ſo to doe*; *They obſerved ſuch a place of the Moon, made ſuch a ſuffumigation, uttered ſuch and ſuch words at the grafting of one Tree upon another, aſſuring themſelves that thoſe Rites were neceſſary to fructification. More* part.3.c.37.

I ſhould think that Saint *Paul* had an eye upon this, when he tells his *Amorite* or *Gentile* that he was but *cut off from the wilde Olive, and grafted contrary to nature* (that is, the waies of the *Jews*) *into a good Olive-Tree*, *Rom.*11.24. As things ſtood before, ſo heterogeneous a branch might not be inſerted; but now Saint *Paul* was in Saint *Peter's* caſe, he was not to *call any thing Common or Unclean.*

Maimon repeateth there another practice of theirs to the ſame purpoſe, but ſuch a one as will uncover too much if it be rendred in our words.

But the fitteſt inſtance to this end is from the Laws of bloud. It is forbidden there that any man of *Iſrael* ſhould eat bloud. Alſo it is commanded that the bloud be ſprinkled upon the Altar; and moreover that it be covered with duſt, or ſprinkled upon the ground as water.

Some of the *Zabii* did uſe to eat the bloud: ſome others, who reckoned this to inhumanity, at the killing of a Beaſt reſerved the bloud, and gathered it up into a veſſel or trench, and then ſitting down in a Circle about the bloud they ate up the fleſh, and ſatisfied themſelves with an opinion that their *Dæmons* fed upon the bloud; entertaining a ſtrong conceit that this manner of ſitting at the ſame Table with their Gods would engage them to a nearer tie of converſation and familiarity, and promiſing to themſelves alſo that theſe ſpirits would inſinuate themſelves in dreams, and render

render them capable of Prophecy and things to come.

In reference to theſe *waies of the Amorites*, God expreſly forbad his people to eat bloud, for ſo ſome of the *Zabii* did; and to meet with others who gathered it up into a Veſſel, he commanded that the bloud ſhould be ſpilt upon the ground like water. And becauſe they ate their Sacrifices in a Circle round about the bloud, he alſo commanded that the bloud ſhould be ſprinkled (not about, but) upon the Altar.

So here it is forbidden to any man of *Iſrael* to *ſeeth a Kid in the milk of the Dam.* It is certain that this muſt reſpect to ſome Idolatrous Rite of the Heathen; for to take any other courſe with it, is not to tell the meaning, but to make a ſhift with the place.

Here to hope for any ſuch cuſtome to be found of the Heathen in groſs, the labour hath been ſufficiently loſt already. If it were true, as *Toſtatus* ſaid, (but did not believe himſelf) that the Gentiles uſed to ſacrifice a Kid ſodden in the dam's milk to the God of the Fields, it would make very much towards the matter. Thus much is ſo, that *Sylvanus* was the God of the Woods and Fields, and that Milk was one of thoſe things which were to him offered in Sacrifice, as a Kid to *Faunus*. Milk alſo was among the Sacrifices of *Pan* the God of the Shepherds, and the ſame was offered to *Ceres* in the *Ambarvalia*. There is reaſon alſo why a Goat and Goats-milk ſhould be of reverent importance in the Heathen devotion, for *Jupiter* himſelf ſuck'd no other milk then this. It is expreſt upon a Reverſe of *Valerian* ſilver, The young God upon a ſhe-Goat holding by one of the Horns, with this Inſcription, *Jovi Creſcenti*. Neither is it to be denied but that in the ſacrifices of *Bacchus* both a Kid and milk were offered. But of a Kid ſodden in the dam's milk in any Rites of late Heathen devotion it reſteth to be reveal-ed as yet.

One *Simler* noteth, that ſome of the *Hebrews* ſay, that the *Iſmaelites* uſed to ſeeth a Kid in Milk. 'Tis true indeed, *Abarbinel* ſaith they doe ſo, עד היום *to this very day*. But ſee what *Aben Ezra* ſaid to that upon the ſame place of *Exod.*23, &c. By the *Iſmaelites* we are to underſtand the

Ara-

Arabians, that is, the *Saracens* before, and the *Turks* now. And yet in whoſe Ritualiſts, as *Ben Caſem*, *Side Ben Hali*, *Abdalla*, &c. if you finde any ſuch thing, it will be more then could be expected from them that have looked for it too.

That they ate Milk and Goats-fleſh alſo I know, ſo doe we too: And what then? If they did to the Text here, they are to ſeeth a Kid in Milk, which is more, I think, then the beſt man in the Kitchin will undertake to doe, רך בומן רב *unleſs he take time* to doe it, (as *Aben Ezra* ſaith.) But this is not all, a Kid is to be ſodden in Goat's milk; and, which is more then that too, it muſt be the milk of the dam. The firſt words bear a troubleſome ſenſe; and the laſt are ſo plainly Magical, that of themſelves they prevent any other way of interpretation. Therefore *Abarbinel* made his recourſe thus farre this way, as to think that it was an Idolatrous Rite of the Heathen, to ſeeth a Kid in Milk at the time of in-gathering of Fruits, hoping by this to propitiate their Gods. And he pretendeth as for a ground for his meaning the *Spaniſh Meſta*, a kinde of Country-feaſt which their Shepherds uſe to make themſelves merry at twice a year with Kids and Milk. But to eat Kid or Milk, or both, is a continual Nothing to this purpoſe.

The very words themſelves inſtantly import a Magical preparation. Therefore the very learned *Maimon*, though he interpret this place for company as the ordinary *Jews* do, yet he doubted not to caſt it upon *the way of the Amorites* for this reaſon, becauſe he finds it twice annext to the three anniverſary turns in the year, *Exod.*23.19. & 34.26. *Tribus vicibus conſpicietur omnis maſculus tuus*, &c. And this reaſon (ſaith he) *magnum apud me pondus habet, licèt eam hactenus in libris Zabiorum nondum viderim*, very much prevaileth with me, though I have not met with it in the *Zabian* books.

But it ſeems the *Karraite* (quoted by Maſter *Cudworth* a learned man of the equal Univerſity) had met with this Tradition. The *Karraite* ſaith, that *it was a cuſtome of the ancient Heathens, at the In-gathering of their fruits, to take a*

Kid, and ſeeth it in the milk of the dam, and then דרך מכשף, *in a Magical way to goe about and beſprinkle all their Trees and Fields and Gardens and Orchards, thinking by this means they ſhould make them fructifie and bring forth fruit again more abundantly the next year.* So the *Karraite.*

Note this alſo, that theſe *Zabians* might not make any other but a Magical uſe of a Kid. Theſe Worſhippers did ſacrifice to the *Seirim* or Dæmons in the form of Goats; therefore the eating of Goats-fleſh was forbidden them. Notwithſtanding, nay for that reaſon, the Magical uſe of Goats was Holy and Religious. The Magical preparation of a Kid hath a plain reſpect unto the *Seirim* or Goat-Devils. But for the reaſons of the manner they cannot be given, for then it were not Magical.

More Nevoch. p. 3. c. 46.

'Tis enough that ſuch a thing was uſed in *the way of the Amorites*, and therefore expreſly forbidden to the people of God. Alſo it may very well be thought that the People of God themſelves (ſome of them) drew down this Example of the *Zabii* into their own practice. Why not this as well as ſacrificing to the *Seirim* or Devil-Goats, *Levit.* 17. 7 ? If the people of God did ſo, that is, *ſeeth a Kid in the milk of the Dam*, to haſten the maturation of their Fruits, then this was the reaſon why the Prohibition is ſo often repeated in the Law.

Maimon quoteth a like practice of the *Zabii* out of their book *Avoda Henbattith*. *They purified certain things*, (which the book nameth) *having obſerved when the Sun was in this or that degree. They performed ſome Magical operations, and ſo went away with this perſuaſion, That whoſoever ſhould beſprinkle a new-planted Tree with this Charm, the Tree would fructifie in a ſhorter time then otherwiſe it would have done.*

This affordeth another likelihood for the *Karraite's* Tradition of *ſeething a Kid*, &c. that this alſo was to be found in the *Zabians* books, though the learned *Maimon* had not yet met with it.

CHAP.

CHAP. XX.

Go to now, ye that ſay, To morrow we will goe into ſuch a City, and continue there a year, and buy and ſell, and get gain.

Whereas ye know not what ſhall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vaniſheth away.

*For that ye ought to ſay, * If the Lord will, we ſhall live, and doe this or that.* S. JAMES 4. 13, 14, 15.

* 1 Cor. 4. 19. 1 S. Pet. 3. 17.

IT was a cuſtome among the *Jews*, eſpecially and firſt to begin all things with God. They undertook nothing without this holy and devout Parentheſis, אם יחפיץ האל, *If God will.* They otherwiſe expreſs'd it, אם ירצה השם, *If the Name pleaſe*, or, אם ינזור השם, *If the Name determine ſo.* And by *the Name* they mean the Great one, ℈ *EHOVAH.*

It was a phraſe of ſo common ſpeech with them, that they contracted it into an Abbreviation of their kinde, which, to avoid repetition at large, uſeth a Letter for a word. The Abbreviation is, אי"ה. It is not onely a Phraſe of the *Jews* & Scripture, but of all the men of the Eaſt. You rarely meet with a book written in the *Arabick*, but beginneth *Biſmillahi*, *In the Name of God*, &c. an *Alcoran* eſpecially, or any other Book of their Divinity. And for the *Alcoran*, it does not onely all or the whole Book begin ſo, but every *Surat* or Chapter of that Scripture, as they account it. Not onely ſo, but they make a common uſe of this very expreſſion, *If God will.* Their words are, (and the *Perſians* uſe the very ſame) אן שא אללה, *Si Deus voluerit*, or, אן שא אללה והעלי, *If the High*, or *Almighty God will*, as *Naſſyr Eddyn* in his Commentaries upon the *Arabick Euclid*, at the end of his Preface to the tenth book, and elſewhere. The *Arabick Nubian* Geographer beginneth his book, *In the Name*

of the merciful and compaſsionate God, from whom is help. And in the end of his Preface, he ſaith the ſame thing in more words, *Quapropter potentiſſimi ac ſummi Dei, quem unum & ſolum eſſe fateor, qui ſufficientiſſimus atque optimus Protector eſt, auxilium expoſco.*

From the Oriental part of the World this manner of ſpeech deſcended down upon all the Inhabitants of the Earth. The *Greeks* render it σὺν Θεῷ, which is the ſame with the Latines *Deo volente, If God will.* Of which you may ſee more, and very much to this matter, if you conſult with *Briſſonius de Formulis*, &c. lib. 1. p. 68, 69. &c.

Indeed it were very much, if we men of what Nation ſoever under Heaven ſhould goe about any thing without this ſeaſonable condition of God's help. If *we live and move and have our being in him*, (as Saint *Paul* quoteth out of *Aratus*, and the Scholiaſt *Theon* interpreteth to be meant of God—παπὴ ἀνδρῶν τε θεῶν τε) certainly we ought not to venture upon any thing without *A Jove principium*—As he ought to be in all our thoughts, ſo eſpecially in thoſe of enterpriſe and deſign, be it of the greateſt, nay be it of the ſmalleſt undertaking. Eſpecially we men, (I can believe the Angels of God doe ſo too) for though the Goſpel ſay, that the providence of God cometh down to the *price of a Sparrow*, (and *were not two of theſe ſold for a farthing?*) yet *Maimon* ſaith that *God doth not take care for Oxen*, but, ſetting all other things aſide, maketh it his onely buſineſs to procure the matters of Mankinde. See his excellent diſcourſe upon the Providence of God, *More Nevoch.* par. 3. c. 17.

Conſidering the engagements either of God's proviſion, or mens uſual Fatalities, one would think this manner of ſpeech to be equally natural to the whole race of Mankinde; yet (as I ſaid before) the *Jews* gave the firſt example, and they themſelves brought it into uſe, but upon this occaſion. It relateth to one of the wiſe Sayings of *Ben Sira*, an old Sage of theirs, and believed by them to be *Jeremy* the Prophet's Nephew. The ſaying is this, כלתא עלתה לגינגא ולא ידעה מה מטי לה, i. e. *The Bride went up into her Chamber, but did not know what was to befal her.* Upon this the

the *Perush* there maketh this Explication: לעולם אל יאמר אדם שום דבר אלא בגוזר השם ההוא אדם שהיה אומר למחר אשב עם ארוסתי בחופה ואדבק עמה אמרו לו אמור אם גוזר השם אמר להם אם יגזור אם לא יגזור אני אשב עם ארוסתי למחר בחופתי וכן עשה נכנס עם ארוסתו לחופה וישב עמה כל היום ובלילה עלו שניהם למטה וקודם שיזקק עם ארוסתו מתו שניהם למחר מצאו אותם מתים זה בזה אמרו קושטא אמר בן סירא כלהא עלתה לגיננא ולא ידעה מה מטי לה מכאן אמרו כל הרוצה לעשות שום דבר יאמר אם גוזר השם ואם אינו אומר לא יפלח לעולם, i. e. *Let a man never say (he will doe) any thing, without this (exception) If God permit. There was a man who said, To morrow I will sit with my Bride in the Bride-Chamber, and will know her there. They said unto him, Say, If God will. He said unto them, Whether (God) will or will not, to morrow I will sit with my Bride in my Bride-Chamber. So he did. He entered with his Bride into the Chamber, and sate with her all day. At night they went both to bed, but they both died before they knew one another. When they found them dead in the morning each by other, they said the saying of* Ben Sira *was true,* The Bride went up into the Bride-Chamber, but did not know what was to befal her. *Upon this they said, Whosoever hath a purpose to doe any thing, ought to say, If God permit; otherwise he is not like to prosper.*

The words of Saint *James* have a full respect upon this Tradition, you may easily perceive it if you mark these words, *To morrow we will goe*, &c. especially the close, We shall live, and doe this or that.

CHAP. XXI.

Wo unto them that are at eaſe in Zion, &c. *Ye that put farre away the evil day,* &c. *That lie upon beds of Ivory, and ſtretch themſelves upon their couches, and eat the Lambs out of the flock, and the Calves out of the midſt of the Stall.* AMOS 6. 1, 3, 4.

NOT ſo much to interpret the place, as the interpretation of that, and moreover to tell the meaning of a hard word in the Law, I make this animadverſion.

Mid. Rab. fol. 238. edit. Cracov. Venetæ 158.

The Note upon this in the *Midbar Rabba* is, בוא וראה כל שבט ושבט היה לו מיום בפני עצמו כיון שהיה מבקש לילך למיום שלו מעבור כל המרעה לפניו והיה נוטל השמן שבהם ועומר עליו ושחטו, i. e. *Goe down and ſee how every tribe hath a Mainma of its own, and when any one is minded to goe to his Maiuma, he cauſeth all his flock to paſs before him, and chuſeth out the fatteſt, and killeth it,* &c. *But,* ſaith the Author of the Gloſs here, גם לא מצאתי ולא שמעתי פירושו, *I have not found nor heard what ſhould be the meaning of the word. David de Pomis* ſaith it is, שם אליל *the name of an Idol.* As *Philip Aquinas* thinketh, it anſwereth to מרבק *Marbeck* in the Text, and is to be rendred *Saginarium, The ſtall. Munſter* expounds it *Socius, Comes.* The *Aruch* quoteth the word in this paſſage out of the *Megillath Ecah,* ומכנסין את המיומס לתיאטרון שלהן וראשו מגולה, i. e. *And they bring in the Maiumas into the Theatre with his head uncovered.* But for the meaning of the *Maiumas* either here or in the *Midbar,* the Interpreters have left it in a very doubtful condition. I may poſſibly have better luck, (I pretend not to ſo much skill as they had) in expounding the words.

Aruch in מיומם

Though the word in the *Aruch* and in the *Midbar* be the ſame, yet by the ſenſe they cannot be of the ſame ſignification. The word in the *Aruch* (as I think) is taken from the *Greek*

Greek Μίμος, as the very next word, תיאטרון θέατρον, and meaneth no otherwiſe. But for the meaning of the ſame word in the *Midbar*, it muſt needs bear another manner of conſtruction: And if it be not that which is to follow, it will be hard, I am ſure, to ſay what it is.

The fore-mentioned Author of the Gloſs conjecture th from the ſenſe, that it is to be meant of יום טוב *A Feſtival day*. And this was the meaning of the *Midbar*, and to be underſtood of that *Maiuma* in the *Juſtinian* and *Theodoſian* Codes. And that was (if *Suidas* knew it) Παιγνίαι ἐν τῇ Ῥώμῃ, &c. A *Roman* Solemnity celebrated in the month of *May*, when the Chief of the City of *Rome* were wont to go to *Oſtia*, and there diſport themſelves, thruſting one another into the waters. The Gloſs to the *Baſilica* nameth not what, but ſaith it was a kinde of Solemnity obſerved by the *Romans* in the Month of *May*, but that it was done at *Rome*, and εἰς τιμὴν τῆς Μαίας, *to the honour of Maia*. And in *Æthicus* the Coſmographer it is found, that the people of *Rome* went in proceſſion with the Conſul to *Oſtia Caſtorum celebrandorum cauſâ ſolennitate jucundâ*. *Tacitus* alſo maketh mention of a certain ſacrifice done at *Oſtia* in the *Caſtors* Temple, *ſed ventorum mariſque cauſâ factum*, ſaith *Ammianus Marcellinus*, lib. 19. To *Lipſius* all this is one and the ſame with the *Maiuma* in the Law.

C. De Maiuma, L. unic. Cod. Theod. lib. 15. tit. 6.

Ad Lib. Annal. 11.

If there were no more in it then ſo, *Hotoman* did well enough, out of *Vandulphus*, to reckon this among the innocent ſports: though that he ſhould ſay it was *Armorum ludicra exercitatio, cùm aliquot adoleſcentes menſe Maio oppidum in aqua poſitum dimiſſi in aqua ludibundi oppugnabant*, is by I know not what authority.

The Civilians make ſome leſs, none more, of the matter. *Bartol.* ſaid it was *Ludus quidam*, a kinde of Sport. *Cujacius*, *Alciat*, *Gothofride*, &c. hold themſelves to the Tradition of *Suidas*, and *Gothofride* referres us to *Gregorie's* Coſmography; *Cujacius*, more correctly, to his Chronography. But it ſhould have been, not *Gregorii*, but *Georgii Chronographia*. Nor is *Georgius Cedrenus* to be meant, as *Cujacius* thought, but *Georgius Theophanes*. And the words are, Ὁ δὲ βασιλεὺς

βασιλεὺς ποιήσας Μαϊουμᾶν ἐν Σοφιανοῖς, ἐκάθισεν ὁπὸ σίνευ μὲ τῦ ὑοῦ αὐτῦ, &c. Which *Anastasius Bibliothecarius* rendreth, *Præterea μάϊωμα fact à Imperator in Sophianis sedit cum filio suo*, &c. *Hist. Miscell.* lib. 23. *Gyraldus* guessed it to be the *Floralia*, with which indeed it can compare in obscenity and debauchment.

But it is not made known by any of all this what the *Maiuma* was. 'Twas an Oriental Celebration, (as *Baronius* well observed) but of what sort only *Joannes Antiochenus* hath discovered. The Author had before related out of *Pausanias* the Chronographer, that *Sosibius* an *Antiochian* had left as a Legacy to the City of *Antioch* the yearly revenue of fifteen Talents of Gold toward the expence of the publick Sports, which by the corruption of the Feoffees having been disposed of the wrong way, the Citizens petitioned the Emperour *Augustus* that it might be restored to the first use: which was granted. But the same case falling out again, they addressed a like suit to the Emperour *Commodus*, by whose commands the Legacy was again shared, and a due portion thereof set out for the *Olympick* Games, another for the *Circensian*, Εἰς λόγον ἱπποδρομίε ἀμάμπως ὀπτελεμβύε χ' ἡλίε ἡμέραν, τετέσι, χ' πειακλώ, &c. Ὁμοίως δὲ κ) εἰς λόγον σκιωτικῆς ἑορτῆς νυκτερινῆς ὀπτελεμβύς χ' ἔτι γ' ἧ λεγομένων Ὀργίων, ὅπερ ὁτὶ, μυστείων Διονύσε κ) Ἀφροδίτης, τετέσι, τὸ λεγομένε Μαϊωμᾶ, διὰ τὸ ἐν τῷ Μαΐῳ τε κ) Ἀρτεμισίῳ μηνὶ ὀπτελεῖδς τὸν αὐτὸν ἑορτὸν, ἀφώρισε φανερὸν χρυσὸν ποσότητα λόγῳ λαμπάδων κ) καυδήλων, κ) ἧ ἄλλων ἧ περιχωρούντων ὑπὸ ἧ παιήγυριν ἧ Ἡμερῶν τεσσῶν παννυχίδων. i. e. *In like manner also for the trieterical sports (celebrated by night in Tents, I mean the Orgia, that is the mysteries of* Bacchus *and* Venus, *commonly called the* Maiuma, *for that they were solemniz'd in the month of* May) *a considerable summe of the Gold was set out for the charge of Lamps and Candles, and other necessaries for this Solemnity or Wake, in which they took their pleasure for the space of thirty whole nights together*, &c.

Jo. Antioch. *MS. in Archiv. Baroc. Bibliothec. Bodleian.*

I must not here uncover the μαχλῶντα Veneris Ὄργια, as *Clemens Alexandrinus* calls them. It is not once to be named amongst us what this people did in the dark: Ἀπόῤῥητον,

Clem. Alex. *in Protrep.*

σον, ὦ Ἱεροφάντα, τὸ πῦρ, αἰδέσθητι, δᾳδοῦχε, τὰς λαμπάδας· ἐλέγχει σε τὸν Ἰάκχον τὸ φῶς, &c. as the same Author. *Illud verò* (saith the Emperour *Arcadius*) *quod sibi nomen procax licentiâ vendicavit*, Maiumam, *fœdum atque indecorum spectaculum, denegamus*; Cod. *Theodos.* lib. 15. tit. 6.

It was forbidden (as *Meursius* took it) by the 72. Canon of the Synod in *Trullo*, Καλάνδαι, καὶ βοτὰ, καὶ βρυμάλια, ἡ καὶ τῇ πρώτῃ τοῦ Μαΐου πανήγυρις, &c. But the reading there is not, ἡ τῇ πρώτῃ τοῦ Μαΐου, *the first of May*; but, τοῦ Μαρτίου μηνὸς, *the first of March*. And so the *Arabick* Code, ואליום אלאול מן רווס אלכהר, i. e. *and the first day of the first Month*, that is, *Nisan*, or *March*. *Cod. Concilior. Arab. MS. in Archiv. Bibl. Bodleian.*

For the derivation of the word, if any such disport in the waters was made as *Suidas* remembreth to us, it were obvious to fetch it from the Oriental מיים *Majim*. Or if it were found that these *Orgia* were first or most celebrated at *Maiuma*, (the Sea-side of *Gaza*) 'tis possible that the place might give name to the celebration: which hath the more colour, for that in the *Tetramphodus* or *Quatrefois* of that City, upon an Altar of stone there stood a marble statue of *Venus*, representing the figure γυναικὸς γυμνῆς, ἐχούσης ὅλα τὰ ἄσχημα αὐτῆς φαινόμενα, *of a naked woman*, &c. as *Marcus Diaconus in vita Porphyrii Gazæorum Episcopi*: otherwise the Author's own derivation must be taken. Metaphrast. *MS. in Archiv. Baroc. Feb. 25.*

If the Prophet may at all be understood in the sense of the *Midbar*, it soundeth not much unlike to that which the Emperour *Julian* told the *Antiochians* in his *Misopogon*. Ὑμῶν δὲ ἕκαστος ἰδίᾳ μὲν εἰς τὰ δεῖπνα καὶ τὰς ἑορτὰς χαίρει δαπανώμενος, καὶ εὖ οἶδα πολλοὺς ὑμῶν πλεῖστα εἰς τὰ δεῖπνα τοῦ Μαϊουμᾶ χρήματα ἀπολέσαντας· ὑπὲρ δὲ ὑμῶν αὐτῶν καὶ τῆς σωτηρίας τῆς πόλεως οὐδεὶς θύει, οὔτε ἰδίᾳ τῶν πολιτῶν, οὔτε ἡ πόλις κοινῇ· *There's none of you all* (saith he) *but can willingly spend upon your private banquettings and feasts, and I well know how much many of you can throw away upon the* Maiuma: *but for your own or the Citie's safety no man offereth up any thing either in private or in publick.*

The word of *Amos* is, *Woe to them that are at ease in Zion*, &c. *That stretch themselves upon their Couches, and*

eat the Lambs out of the flock, and that chaunt to the ſound of the Viol, &c. *That drink wine in bowls,* &c. *But they are not grieved for the afflictions of Joſeph.*

CHAP. XXII.

The meaning and Conſiderations of LIGHT *in Scripture.*

GOD *is Light, and in him there is no darkneſs at all.* 1 S. Joh. 1. 5.

The Reflexion of this Original Glory ſhining upon the duſt, the duſt became Light, that is Man, for ſo the Ancients termed him; φῶς γὰρ τὸν ἄνθρωπον, ſaith *Phavorinus*, *we call a Man Light:* but the opacous body of Sin interpoſing it ſelf betwixt this borrowed Light and the Fountain caſt a ſhadow, the ſhadow of Death. The darkneſs being ſo thick and ſo exceeding, that (if we regard what the Maſter of the Sentences hath ſaid) the Sun it ſelf ſhined ſeven times brighter before the Fall then ever it did ſince.

To *bring the world out of* that *darkneſs into this marvellous Light*, the *Day-ſpring from on high* was *to viſit us.* To prepare for this day there firſt appeared *a burning and a ſhining Light. John* 1. but *he was not that Light, but came* before *to bear witneſs of the Light.* Soon after *Jeſus*, that is (as in the *China* Tongue it ſignifieth) *the riſing Sun*, that *Sun of Righteouſneſs* himſelf *aroſe with healing in his wings*, *Malac.* 4. It was then the longeſt Night in all the year, and it was the midſt of that, and yet there was day where he was; for a glorious and betokening Light ſhined round about this *Holy Child.* So the Tradition, and ſo the Maſters deſcribe the Night-piece of this Nativity.

Julii Schiller. *præfat. in Uranograph. Chriſtian. p. 6. col. 2.*

At his Transfiguration a greater Light ſhined about him. *His face was brighter then the Sun, and his* very *clothes whiter then the Light.* Till now the *Father of Lights* himſelf dwelt in the thick darkneſs, never ſhewing himſelf but in a Cloud;

Cloud; but *in theſe laſt daies* he is *God manifeſt*, 1 *Tim.* 3. 16. and in the *Brightneſs of his glory*, *Heb.* 1. I do not finde (ſaith Venerable *Bede*) among ſo many Angels that were ſent before the Law, that ever any were ſeen with a Light ſhining about them.

Now *a Light ſhineth about* S. *Peter* in the priſon, and about S. *Paul* φῶς ἱκανὸν *a very great Light*. Nay a Light ſhined about the Shepherds too. And though it were then the dead of the Night, yet the word was brought by the Angel, *Hodie natus eſt*, &c. *This day is born to you*, &c. Therefore alſo at the ſetting of this Sun, which was the Reverſe part of the Myſtery, *darkneſs fell upon the Earth*, the Natural Sun eclipſed in the midſt of Heaven, and therefore the Moon making it more then Midnight in the ſubterraneous poſition, all of the colour of *Saturn* the ſignifier of blackneſs, who riſing from the Horoſcope beheld theſe two Eclipſes in a ſquare malignant Aſpect. Not ſo onely, for in the ſelf-ſame day (which is more perhaps then you have heard of) there happened a natural defection of the Moon in the 11 of *Libra*, beginning at *Hieruſalem* about ſix in the Evening, inſomuch that the Sun was no ſooner gone down, but the Moon appeared in the Eaſt eclipſed of more then half her light: So that as the Light was taken from that day, ſo Darkneſs was added to that Night, and within the ſpace of ſix hours the Sun was once unnaturally, and the Moon twice eclipſed. The Calculation and Figure of this Lunar Eclipſe you may ſee (if you will) in *Chronologia Catholica Henrici Buntingii*, fol. 237. b. & 238. a. See alſo *Sethus Calviſius* in *Tiberius Cæſar*, *ad An. poſt Ch. nat.* 33. to the third day of *April*.

As our Lord himſelf, ſo his Goſpel alſo, is called *Light*, and was therefore anciently never read without a burning Taper, *etiam Sole rutilante*, ('tis Saint *Hierom*'s Teſtimony) though it were lighted in the Sun. Suppoſing therefore, out of *Albumazar*, that every Religion is governed by ſome Planet, as the *Mahumetan* by *Venus*, the *Jewiſh* by *Saturn*, &c. ſome Aſtrologers did not inconveniently to attribute the *Chriſtian* to the *Sun*.

Not the Goſpel onely, but the Preachers of it alſo are called *Lights*; *Vos eſtis Lux Mundi*, *Ye are the Light of the World*: and the firſt preacher of Repentance was ſaid to be *Lucerna ardens*, &c. *a burning and a ſhining Light.*

The careful Church perceiving that God was ſo much taken with this outward ſymbol of the Light, could doe no leſs then goe on with the Ceremony. Therefore the day of our Lord's Nativity was to be called Ἐπιφάνεια, *the Epiphany*, or *appearing of the Light*; and ſo many Tapers were to be ſet up the Night before as might give name to the Vigil, *Vigilia Luminum*. And the Ancients did well to ſend Lights one to another, whatſoever ſome think of the Chriſtmas Candle. The receiving of this Light in Baptiſm they call'd not uſually ſo, but φωτισμὸς, *Illumination*; which farther to betoken, the rites were to celebrate this Sacrament ἀπτομένων πάντων τῶν κηρῶν, &c. *with all the Tapers lighted*, &c. as the Order in the *Euchologue*. The *Neophytus* alſo or new Convert received a Taper lighted and delivered by the *Myſtagogus*, which for the ſpace of ſeven daies after he was to hold in his hand at Divine Service, ſitting in the Baptiſtery.

Ἀκολουθία τῶν ἁγίων βαπτίσμ. Euchолog. fol. ξα'. A.

Who perceiveth not that by this right way the Tapers came into the Church, myſteriouſly placed with the Goſpel upon the Altar, as an embleme of the truer Light? It was imitated again by the white garment received at the ſame time in Baptiſm, as the Emperours expound it in *Theodoſian*'s Code; *Cœleſtis Lumen Lavacri imitantis novam ſancti Baptiſmatis Lucem veſtimenta teſtantur*, Cod. *Theod. de Spectac.* So the Prieſt in the order of *Severus*, אפריו לבושיכון וחורו איך תלגא ונהרו וויכון בדמות מלאכא, *Change* (ſaith he, beſpeaking the new Converts) *your Garments, and be white as the Snow, and let the Light ſhine as the Angels.*

Remaining yet unto us of this is that which we more commonly call the *Chriſome*, (*ab unctione*, as the Manual, &c.) wherewith the women uſe to ſhrowd the Child, if dying within the Moneth. Otherwiſe it is to be brought to the Church at the day of Purification. But by an Order of Baptiſm in *Edward* the Sixth's Liturgy, of the year 1549. it was to

to be put upon the Child at the Font; for the Rubrick is, **Then the Godfathers and Godmothers shall take and lay their hands upon the Child, and the Minister shall put upon him his white Vesture, commonly called the Chrisome, and say, Take this white Vesture for a token, &c.** And good reason; for φωτεινοῖς ἀνθρώποις κατάλληλον τὸ λευκὸν, *White doth best of all become the Children of Light*, saith *Clemens Alexandrinus.*

The Apostles in the *Alcoran* are call'd *Elhavariuna*, *The white men*, *Viri vestibus albis induti*, (as our *Robert* of *Reading* translated it) *Men clothed in white apparel.* So also they are called in the *Arabick* Preface to the four Evangelists, and for the same reason, *ut viri doctissimi putant*, saith *Kerstenius*, *in vit.4 Evangelist.* p.16. Some Commentatours upon the *Alcoran* I know give another derivation of the word, but it concerneth not this place. 'Tis the colour of the Angels clothes, *Apoc.*4.4. Nay *the Ancient of daies* himself is said to goe in *white*, Dan.7.9.

And that our Holy Garments are of this colour, the reason is good, as respecting the Gospel's Light.

The funeral Tapers (however thought of by some) are of the same harmless import. Their meaning is to shew that the departed Souls are not quite put out, but having walked here as the Children of the Light, are now gone to walk before God in *the Light of the Living.*

The Sun never arose to the Ancients, no nor so much as a Candle was lighted, but of this signification. *Vincamus* was their word whensoever the Lights came in; φῶς γὰρ τὴν νίκην, *for Light* (saith *Phavorinus*) betokeneth *victory.* It was to shew what trust they put in the Light, *in whom we are more then Conquerours.* Our meaning is the same, when at the bringing in of a Candle we use to put our selves in minde of the Light of Heaven; which those who list to call Superstition do but *darken counsel by words without knowledge*, Job 38. 2.

But the Rising of the Sun was observed with a more solemn Oraison: For no sooner did this Light appear, (so the *Syriack* Ritual) אמתי רדנח שמשא מהפכיז אפיהון

למרנחא וסגדין לאלהא ואמרין בנוהרך חזינן נוהרא
ישוע מלא נוהרא דאנת הו נוהרא שרידה דמנהר לכל
ברין אנהר לן בנוהרך נאיא צמחה ראבא שמינא, *but every man was to turn himself towards the East, and worship God, and then say this prayer; Jesus full of Light, in thy Light may we see Light, for thou art the true Light which enlighteneth every man that cometh into the world. Enlighten us with the glorious Light of thy Heavenly Father.*

CHAP. XXIII.

תהום רבה *TEHOM RABBA.*

And God made the Firmament, and divided the waters which were under the Firmament from the waters which were above the Firmament, &c. GENESIS 1. 7.

UPon my uttermost strife with this Place, I see not how it can be well avoided but that an Abyss of waters must be granted to be above the Supremest Orb. God, I know, hath *bound up the waters in his thick Clouds, and the Cloud was not rent under them.* And the Air it self is not so unlike to water, but that (as some undertake) it may be demonstrated to be navigable; and that a Ship may sail upon the Convexity thereof by the same reason that it is carried upon the Ocean. But to take these *waters* for the Cloudy part of Heaven, is not possible from the Text. For the רקיע *Rakia* or *Expansum* is to be meant of the whole Frame, for *He called the Firmament Heaven*, and the waters are to be above all this; for the word מעל *meal* cannot be otherwise (but violently) construed, notwithstanding what *Pareus*, *Junius* and others have informed.

Job 26. 8.

Albert. de Saxon. *lib.* 3. *Physic.* & 6. *art.* 62. *conclus.* 3. Mendoza *virid. lib.* 4. *problem.* 47.

And 'twas too suddenly apprehended of those who think that the *Waters above the Heavens* called upon by the Psalmist

miſt and the three Children in their Song to praiſe the Lord can be taken for the Watery Region of the Air; for in the ſame Canticles, by an expreſs enumeration of all the Meteors, this Region is diſtinctly invited to the like Celebration: *O every Showr and Dew, bleſs ye the Lord*, &c. *Fire and Hail, Snow and Vapour, Stormy winde fulfilling his word*, &c.

According to the firſt Model of the Creation, the ſtories of this great Pile ſtood not as now they do. *The Earth was without Form and void*, i. e. (as ſome would have it, but I have told you the meaning of it before) unbecomed with that glorious furniture which now it hath, ſtanding all covered over with a Globe of waters vaſtly extending, which the Maker did, to ſhew that *the Earth* was his before *he gave it to the Children of Men*, Pſal. 115.16.

Here he might have ſtaid his hand, reflecting upon himſelf this mighty Power which could ſettle ſuch a ponderous maſs upon it ſelf. But to ſhew alſo that he *created it not in vain, but formed it to be inhabited*, Iſay 45.18. *He divided the Waters from the Waters by a Firmament* or *Heaven*. The waters below this Firmament he commanded to gather together, which made the Seas. *And the dry land appeared*. Not now ſo preciſely globous as before, but recompenſed with an extuberancy of Hils and Mountains for the Receipts into which he had ſunk the waters. In the ſpace above the Firmament, *He laid up the Depth in Store-houſes*, Pſal. 33. 7. From whence *when he uttered his voice* (as at the Floud) *there was a multitude* (or Noiſe) *of Waters in the Heavens*, Jer. 10.13.

And whoſoever ſhall look back with an unintereſted eye upon that immane and (if the Scripture had not ſaid it) all-incredible Deluge, will be farre to ſeek how ſuch an impoſſible confluence of waters could otherwiſe be aſſembled together. For to lay the charge of this huge effect unto the Stars, or any Conjunction of the ſuperiour Bodies, as *Abraham* and *Albumazar* did, is not to releaſe, but entangle the Wonder: For beſides that thoſe Lights above are not intruſted with ſo unlimited a power, no not in their ſtrongeſt conſpiracies of Influence; the Aſtrologers tied the Conjunction

ction to a falſe time, as the learned *Mirandula* fully enough, though himſelf not ſo truly, hath declared againſt them. A Conjunction indeed there was of ♄ and ♆ going before the Floud, but looking upon the effect at ſuch a diſtance as could be of no conſiderable avail.

And indeed for any hand the Stars could have in this matter, we are to receive it at the ſame rate as that of the *Arabian* Aſtrologers to the *Ægyptian* Caliph. They anſwered that the cauſe of *Noah*'s Floud was שהיו כל השבעה כוכבים במול דגים *that there happened at that time a Conjunction of all the Planets in* ♓ *Piſces*. And yet the ſame Aſtrologers foretold of a particular Deluge to be at ſuch a time in the Deſarts of *Arabia*, which (if the Story mock not) proved true; for the Pilgrims to *Mecca* (ſo that ſaith) were drowned upon thoſe Sands where others before time had periſhed for want of waters.

Sepher Juchaſin, fol. 148. *b.*

And to give up that account which the common people in Philoſophy uſe to doe, that theſe mighty waters could be emptied out of the *bottles of Heaven*, the Clouds, or whatſoever Condenſations of Air, runneth us a-ground upon a ridiculous courſe in Nature, or indecent in Miracle: whereas if we betake our ſelves to this other way, one onely entercourſe of Omnipotency will ſerve the turn, to force down the motion of theſe waters by a high hand, which otherwiſe according to received Nature muſt have been more then 100 years in falling. What if it rained 40 Daies and 40 Nights? had it rained 40 years, what could this have done towards ſuch a heap of flouds as *prevailed above the higheſt mountains* 15 *Cubits upwards*, be their perpendicular height taken after the moſt moderate eſtimation?

So that in juſtice of reaſon we may conclude, that theſe *Decumani fluctus* could not be raiſed without a ſupply from this *great Abyſs*; and unleſs *one depth had called another*. And the Scripture it ſelf confeſſeth as much, that the *fountains of the Tehom Rabba* or *this great Deep*, or (as the Angel calleth them in *Eſdras*) *the ſprings above the Firmament*, *were broken up*, *Gen.* 7. 11. the ſame *Deep upon the Face* whereof *the Darkneſs was*, *Gen.* 1. 2. for *the Spirit of God moved*

ved upon the waters. And at the abatement of theſe waters, when *God remembred Noah*, the ſame *Fountains of* this *Deep* are ſaid to have *been ſtopped*, *Gen.*8.2. which can admit of no other but a miraculous ſenſe; for we cannot underſtand it of any ſubterraneous Abyſs, without an open defiance to the Principles of Nature.

Therefore betwixt the Heavens and the Heaven of Heavens there muſt be a *Tehom Rabba*, or *great Deep*; and for this it is that he is ſaid to have *laied the Beams of his Chambers in the waters*, *Pſal.*104.3. His *upper Chambers* it ſhould be, (as the *Saxon* rightly) and it maketh very much for the matter; for it will follow from this that theſe Chambers were the Heaven of Heavens, where *the Lord is upon many* (or *great*) *waters*, Pſal.29.3. And Wiſedome ſaw him *ſet* this *compaſs upon the Face of the Depth*, Prov.8.27. And he is ſaid to have *watered the Hills from theſe Chambers*, Pſal.104.13. Not from the middle Region of the Air; for the Tops of ſome Hills (*whoſe heights are his*, Pſal.95.4.) are lifted up above all the Clouds. But he watered the Hills from this great Abyſs, when at the Floud thoſe Cataracts of Heaven were opened.

But let the *Hills* be taken for ſuch as *flow with milk*, *and drop down with new Wine*, even thus alſo it may be ſaid that he *watereth them from theſe Chambers*, that is, from above. The Reconcilers on the contrary part are forced to make uſe of more unmannerly Conſtructions. But let the *Chambers* be taken as before v. 3. by reſult at leaſt it was that *from* theſe *he watered the Hills* whatſoever, *and ſatisfied the Earth with the fruit of his works*, v.13. Joel 3.18.

I am almoſt perſuaded to think, that until *Noah*'s time *the Lord God had not cauſed it to rain upon the Earth*, *but a miſt went up and watered the whole face of the ground*, Gen. 2. 5, 6. *And a River went forth of Eden to water the Garden*, &c. v.10. But *in the* 600 *year of Noah's life*, *in the ſecond month*, &c. *Gen.* 7. 11. *he cauſed it to rain upon the Earth*, &c. v.4.

It is no ſtranger a thing then to finde the whole Earth in ſuch a caſe for that time as the Land of *Ægypt* hath been

ever ſince, or thoſe *everlaſting Hills* which (the daies of *Noah* ſet out) were never yet *wetted with the dew of Heaven*. If it be otherwiſe, how could he then firſt ſet his Bow in the Cloud? for, as *Porphyrie* ſaid, it muſt have been there before.

I ſay then, that proportioning the perpendicular height of the Mountains to the Semidiameter of the Earth, there is nothing to hinder but that this Abundance of Waters ſupplied from the Springs above the Firmament might be ſunk into the Caverns of the Earth, from whence it hath been upon occaſion called forth by the heat and influence of the Hoſt of Heaven. And ſo ever ſince, as *Heat and Cold, Summer and Winter, Day and Night*, ſo the *former and latter Rain* hath *not ceaſed*.

Our Saviour may ſeem to have pointed to thoſe Springs above the Firmament, where he bringeth in Father *Abraham* ſaying to the Rich man, *And beſides all this, betwixt us and you there is a great Gulf fixed*, &c. *Luke* 16.26.

Talmud in Chagig. c.2. All this is intimated in the Name of Heaven, *Shammajim*, שמים *from the Waters there*, as R. *Joſe* in *Chagiga*, fol.12.a.

If it ſound ill that any corruptible Nature ſhould be lodged above the Heavens, it will be anſwered, that the Heavens themſelves are in no better condition, whoſe Matter, howſoever truſted by ſome ill husbands in Philoſophy to an Inamiſſible Form, yet hath been found ſubject to the like Paſſions with that here below, as the well-known *Tycho* hath demonſtrated in the caſe of the new Star.

To doubt the paſſage of the Bleſſed through this great Abyſs is an effeminacy of Belief: for not to ſay that the Children of *Iſrael* paſſed through the Red Sea *upon dry land*: theſe waters are themſelves to paſs through that *fire unto* which *the Heavens and the Earth which are now are reſerved* and *kept in ſtore*, 2 Pet.3.7.

The ſuſpenſion of theſe waters in a violent ſituation (if ſuch it be) I no more marvel at, then that the *thick Clouds bound up with* ſo many *Waters* ſhould hang in the Air *unrended under them*; leſs then at the *ſtretching of the North over the*

the empty place, or the *hanging of* this *Earth upon Nothing*, Job 26.7.

In all this I muſt acknowledge that there is ſomething of the Paradox, (which yet hath been done over by others too and more elaborately) and ſo I would be taken for the preſent; but that is till I can ſee how otherwiſe the Text it ſelf can be likely to come off clear. *Vid.* Scheinerī *Roſ. Urſin.*

CHAP. XXIV.

אבן טועין *LAPIS ERRANTIUM.*

And with all loſt things which he hath loſt, and thou haſt found, ſhalt thou doe likewiſe. DEUTER. 22. 3.

TO this purpoſe the great Stone in *Jeruſalem*, remembred of by the *Gemara* in *Baba Metzia*, אבן טועין היתה בירושלים כל מי שאבדא לו אבידה נפנה לשם וכל מי שמוצא אבידה נפנה לשם וזה עומד ומכריז וזה עומד ונותן סימנין ונוטלה, i. e. *In* Hieruſalem *there was a Stone of the Straies. He that had loſt or found any thing was to repair thither. He that had found was to ſtand there to produce it; he that had loſt, to tell the Signs and Marks.* כל מי שמצא *He that had found any thing that was loſt, was to cry it three times, and after ſeven daies once more*, &c. *Ibid.* See alſo the *Miſne Torah*, Part. 4. Halac. גזלה ואבידה Cap. 23. §. 3. *Talmud in Bab. Metz. fol. 28. b.*

But the benefit of the proviſion reacheth not unto us, for by the Rules in *Baba Kama* (and generally by all their Canoniſts) a *Jew* is not onely not bound, but forbidden too, to reſtore any thing that is loſt, to a Chriſtian. And yet by the *Jeruſalem Talmud*, he is bound to reſtore *for the ſanctifying of the Name of the Lord*, as the *Tſeror Hammor* hath obſerved.

CHAP. XXV.

SANGVIS ABEL.

And to the bloud of ſprinkling, which ſpeaketh better things then that of Abel. HEBREWS 12.24.

SOme Copies (as the *Regia Biblia*) reade it κρείττονα λαλοῦντι παρὰ τὸν Ἄβελ, *which ſpeaketh better things then Abel.* So *Fabricius* tranſlated the *Syriack*, but unfaithfully. For there it is, as we, *better things then that of Abel.* So the *Hebrew.* The *Arabick* yet more expreſly, *ſpeaking more then*, or *above, the bloud of Abel.*

Τὸ γὰρ τοῦ Ἄβελ ἐλάλησε; *But did the bloud of Abel ſpeak?* ſaith *Theophylact.* Yes; it cried unto God for vengeance, as that of ſprinkling for Propitiation and Mercy. Which is *Cyril*'s alſo, and the moſt received Interpretation. And yet *Theophylact* (as *Oecumenius* alſo) is more inclinable to think, that the voice of this bloud is that whereby *Abel, though he be dead, yet ſpeaketh*; that is, (ſaith *Photius*) ἀεὶ μνησθῆναι ποιεῖ *in the expreſſions of memory and celebration*, in that Teſtimony given him by the God that anſwereth by fire. So *Theodotion* rendereth, Ἐπέβλεψεν ὁ θεὸς ἐπὶ τὰς θυσίας Ἄβελ καὶ ἐνέπρησε, i. e. *And the Lord had reſpect unto Abel's Offerings, and ſet them on fire. By which he obtained witneſs that he was Righteous*; *God* himſelf thus *teſtifying of his Gifts*, Heb. 11.4. He is therefore called the *Righteous Abel.* And this bloud is called the *Righteous Bloud*, and reckon'd from him, *Matt.* 23.35. *Luk.* 11.50.

And the Bloud of *Abel* was ſo Holy and Reverend a thing in the ſenſe and Reputation of the old World, (they ſay ſo) that the men of that time uſed to ſwear by it. The learned Maſter *Selden* hath obſerved as much out of *Sahid Aben Batric*, That the *Sethians* took a ſolemn Oath upon the bloud of *Abel*, that they would not goe down from their Holy Mountain into the plain of the *Cainites.*

The

The ſame Tradition is to be found in the *Arabick Catena*; where alſo I obſerve that they uſed to ſay their prayers in the name of this Bloud, as in a ſhort Litany there ſaid to have been conceived by *Noah*, and daily praied in the Ark before the Body of *Adam*.

הדא צלאה נוח אללהם בחקך עליך ולא שיא אעצם
מנך אנמר אלינא בעין אלרחמה ואלראפה וננא מן
הדא אלוחר ואנהצנא מן הדא אלסוטה בחסרה אדם
חליקתך אלאולה בדם האביל צפיך בחסן שית אלדי
רצאך לא תעדנא מע אלדי חאלפוא וציך אלא תנפל
ענא מן רחמתך לאנך ננא ולך אלמגד מן כל עמלה
יריך אבדא ובאנוא אולארה יקולוא אמין יא רב
Arab. c.24. *Cat.*

The *Arabick* Copy which I goe by is written in *Syriack* Letters, and there indeed the word is אלונר *Alzaghar*, but miſtaken, as I think, for that which I have put down.

The Prayer of Noah.

O Lord, excellent art thou in thy truth, and there is nothing great in compariſon of thee. Look upon us with the eye of Mercy and Compaſsion; deliver us from this Deluge of waters, and ſet our feet in a larger Room. By the Sorrows of Adam *thy firſt made Man, by the Bloud of* Abel *thy holy one, by the Righteouſneſs of* Seth *in whom thou art well pleaſed, number us not among thoſe who have tranſgreſſed thy Statutes, but take us into thy merciful care: for thou art our Deliverer, and thine is the praiſe from all the works of thy hands for evermore.*

And the Sons of Noah *ſaid, Amen, Lord.*

Here I ſhall need to make you a Note or two as concerning this Prayer. It may poſſibly ſeem ſtrange to you,

that this oraiſon ſhould be ſo daily ſaid before the body of *Adam.*

To take you off from that, you muſt know that it is a moſt confeſs'd Tradition amongſt the Eaſtern men, (and Saint *Ephrem* himſelf is very principal in the Authority) that *Adam* was commanded by God (and left the ſame in charge to his poſterity) that his dead Body ſhould be kept above ground till a fulneſs of time ſhould come to commit it פי וסט אלארץ *to the middle of the Earth,* by a Prieſt of the moſt high God. For *Adam* propheſied this reaſon for it, לאן רחם יכון חאלצי וחאלץ כל אולאדי that *there ſhould be the Redeemer of him and all his Poſterity.*

Saidus *Patriarch. Alexand. Arab. MS. in Archiv. Bibliothec. pub. Cantabrig.*

The Prieſt who was to officiate at this Funeral they ſay was *Melchiſedec,* and that he buried this body at *Salem*; which might very well be the middle of the habitable world as then, and that it was indeed ſo afterwards, it hath been told you before.

Therefore (as they ſay) this body of *Adam* was embalmed and tranſmitted from Father to Son by a Reverend and Religious way of conveyance, till at laſt it was delivered up by *Lamech* into the hands of *Noah*; who being well adviſed of that faſhion of the old world, which was, to worſhip God toward a certain place, and conſidering with himſelf that this could not be towards the right (which was the Eaſt) under the inconſtancy and inconvenience of a Ship, appointed out the middle of the Ark for the place of Prayer, and made it as Holy as he could by the Reverend preſence of *Adam's* Body.

Towards this place therefore the Praier was ſaid, not as terminating any the leaſt moment of Divine worſhip in the body, (it were a ſtupid thing to think ſo) but (where it ought to be, and where all worſhippers doe, or ſhould doe ſo) in God himſelf, and onely him, as the very Tradition diſtinctly cleareth the caſe. פלמא כאן יצבח אלצבאח כאן נוח יקף קראם נסר אדם וקראם אללה הו ובניה סאם וחאם ויאפת ובאן נוח יצלי ואולדה ונסאהם מן גובי אלספינה יקולון אמין יא רב, that is, *And ſo ſoon as ever the day began to break,* Noah *ſtood up towards the Body of* Adam

Caten. Arab. c. 25. fol. 56. b.

Adam, *and before the Lord, he and his Sons,* Sem, Ham *and* Japheth, *and* Noah *prayed,* &c. *and his Sons and the Women answered from another part of the Ark, Amen, Lord.*

Where you may note too, (if the Tradition be sound enough) the Antiquity of that fit custome (obtaining still, especially in the Eastern parts) of the separation of Sexes, or the sitting of women apart from the men, in the Houses of God. Which sure was a matter of no slight concernment, if it could not be neglected, no not in the Ark, in so great a streightness and distress of Congregation.

That this was a practis'd use in Primitive Christianity, I think is not much doubted of.

And to this sense the learned *Gothofred* (by a strange reach of unusual sagacity) untieth, or entangleth, (for I know not which to call it yet) that intractable passage (as to us) of Saint *Paul* to the *Corinthians*, 1 Cor. 11. 10. *For this cause ought the woman to have power on her head, because of the Angels.* So we translate, according to the received *Greek*, which is, Διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς, διὰ τοὺς ἀγγέλους. But *Gothofred* would have us to reade it thus, Διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουβίαν (*exuvium*) ἔχειν ἐπὶ τῆς κεφαλῆς, διὰ τὰς ἀγέλας, or ἀγελαίους. And then the English must be, *For this cause ought the woman to have a veil or covering upon her head, because of the young men.* Jac. Gothofred. *de Imperio maris, cap.* 3.

It is not denied at all but that a *veil* or *covering* is to be meant here, and indeed the Vulgar translateth it so. And for Ἀγγέλους to be written instead of Ἀγέλας, was an easie and obvious escape. Though I dare not altogether undertake for the Reading, yet I will adde this improvement to it.

In a Manuscript *Arabick* Translation in *Queen*'s College Library I finde indeed the place rendred thus, ולדלך אלאמראת מחקוקת אן יכון ראסהא סלטאן מן אגל אלמלאיכה, that is, *And for this cause it is commanded that there should be a* Sultaan *or Dominion upon her head, because of the Angels.* But in the printed *Arabick* Translation set forth by *Erpenius* it is, אן יכון עלי ראסהא זדאן, *Zadaan.* I am confident it should be רדאן, *Radaan,* (tis mistaken but

but by a point:) and then the Engliſh is, *For this cauſe it is commanded that there ſhould be a veil upon her head*, &c.

I would willingly have known how the *Æthiopick*, *Armenian* and *Coptick* Tranſlations deal with the place: but that could not be, for they are not here to be had, for ought I could finde out at leaſt.

The other Note I ſhall need to make you will concern that paſſage in the Prayer, *By the Sorrows of Adam.*

The Eaſtern Traditioners mean by this, the continual ſadneſs and contriſtation of heart which *Adam* had and made for the loſs of Paradiſe, and his firſt Eſtate.

Jacob. Sarugenſ. *in Cat. Arab.* c.14.

It is noted of him by *James* Biſhop of *Sarug* in theſe words, וכאן אדם ינטר פרדוס אלהדני בעינה ויתחצל בקלבהי, *And* Adam *turned his face toward the Garden of Eden, and from his heart lamented* (his fall.)

The ſame Traditioners give this very reaſon for *Enoch*'s Tranſlation, ונקול אן אחנוך גלם תלאת מאית סנה ובכי עלי חטיה אדם פלדלך רפעהו אללה אליה, that is, *We ſay that* Enoch *ſate down for the ſpace of three hundred years bewailing the Tranſgreſsion of* Adam. *And for this cauſe God took him up unto him. Caten. Arab.* c.20. fol.47. a.

CHAP. XXVI.

ʼΑΝΑΤΟΑῊ ΤΩ̃Ν ʼΟΣΤΕʼΩΝ.

Your Bones ſhall flouriſh like an Herb. ISAIAH 66. 14.

OF the interruption of the Soul's Immortality betwixt the moment of Death (it muſt not now be call'd Departure) is the inſidious debate of theſe eager daies. A fitter and more congeneal time to *bring* this Monſter *to the Birth*, (though *there is not ſtrength to bring forth*) was never yet endeavoured to be wreſted out of the hands of Providence by the greateſt deepneſs of Satan.

The

The Familiar that convers'd ſo much with *Cardan*'s Father told him, that their Spirits and the Devils die too. 'Twere good to believe this alſo.

But if the Beaſts and we have all one breath, then why do not their *Spirits* too *return to God that gave them?* If *Incorruption* have *put Corruption on*, we may very well *eat and drink*, as we do, *for to morrow we die* indeed.

The unlikely Heathen ploughed in more hope then ſo: In Hieroglyphical learning the *Ægyptians* ſet down the Axis of a *Pyramis* for the Soul, and therefore the Figure of their Sepulchres was Pyramidal. The myſtery is Geometrical, That as by the converſion or turning about of a Pyramid upon his Axis, the Axis remaining ſtill the ſame, there is a Mathematical creation of a new Solid or Cone; ſo by the revolution of a certain time of years about the Soul (the Soul continuing ſtill the ſame in a conſtant courſe of Immortality) a new Body ſhall ariſe and re-unite again.

Indeed he that will turn over the Books *De perenni Philoſophia*, will finde that theſe Heathens did believe not onely this, but the greateſt part of our Divinity, more then we our ſelves do. Auguſtin. Steuch. Eugubin.

I am induced to believe that, without any farther ſubtility or arrogancy of diſpute, there is an invincible argument for the thing ſecretly imprinted in the Inſtinct and Conſcience of the Soul it ſelf, becauſe 'tis every good man's hope that it ſhall be ſo, and every wicked man's fear that it will; and that at leaſt a parcel-judgement may preſently be pronounced upon his wandring Soul.

However, the opportunity of this part of Scripture doth not ſo directly call upon me to any ſuch kind of Controverſie. Indeed I would be taken to be ſo ſecure of the Soul's Immortality, that I am going about to leave the Body it ſelf in a very fair condition of Incorruption. And I ſee not but that it may very well ſuit with the Immoderations of the Time to advance up the Immortality of the Body, when men have ſo little to doe as to raiſe ſuſpicions upon that of the Soul.

The *Jews* commonly expreſs Reſurrection by Regermination,

nation, or growing up again like a Plant. So they doe in that ſtrange Tradition of theirs of the *Luz*, an immortal little Bone in the bottome of the *Spina dorſi*; which though our Anatomiſts are bound to deride as a kinde of *Terra incognita* in the Leſſer world, yet theirs (who know the Bones too, but by Tradition) will tell you that there it is, and that it was created by God in an unalterable ſtate of incorruption, that it is of a ſlippery condition, and maketh the Body but believe that it groweth up with, or receiveth any nouriſhment from that. Whereas indeed the *Luz* is every waies immortally diſpos'd, and out of whoſe ever-living Power fermented by a kinde of dew from Heaven all the dry Bones ſhall be reunited and knit together, and the whole generation of mankinde recruit again.

There is a better temper, and holding a more lawful correſpondency, in that Rite of theirs, which of old they obſerved, and ſtill do at their Funeral Celebrations. It is thus taken notice of by their late Rabbin *Leo Modena*, *Nel ritorno dalla foſſa, ogn' uno ſpianta dell' herba dalla terra due ò tre volte, e ſe la getta dietro, dicendo quelle parole del Salmo, Eſpuntarano dalla citta come l'herba della terra, per ſegno della reſurrettione*: that is, *As they return back from the Grave, every one of them plucketh up the Graſs from the ground twice or three times, and throweth it behind him, ſaying thoſe words of the Pſalm*, They ſhall flouriſh out of the City like the graſs of the Earth, *in token of the Reſurrection*, &c. *De gli Riti Hebraici di queſti tempi, part.* 5. *cap.* 7. *num.* 4. In ſome places they ſay theſe very words of the Prophet here, *Your Bones*, &c. The Rite is very proper, as to ſhew that the dead are not quite pluck'd up, but onely cut down like a flower, which at the return of time, re-inforcing from its root and ſtock, ſpringeth up again.

But if our Bones are to flouriſh like an Herb, we have a ſurer word of experience from the Fact. If a Vegetable can be call'd up out of its aſhes, there is a ſtronger pretence to our Urns.

The Grounds of Chymical Philoſophy goe thus: That Salt, Sulphur and Mercury are the Principles into which all things

things do reſolve; and that the Radical and Original Moiſture whereby the firſt Principle of Salt conſiſteth cannot be conſumed by Calcination; but the forcible tinctures and impreſſions of things, as Colour, Taſt, Smell, nay and the very Forms themſelves, are inviſibly kept in ſtore in this firm and vital principle.

To make this good by the Experiment, they take a Roſe, Gillyflower, or any kinde of Plant whatſoever. They take this Simple in the Spring time, in its fulleſt and moſt vigorous conſiſtence. They beat the whole Plant in a Mortar, Roots, Stalks, Flowers, Leaves and all, till it be reduced to a confuſed Maſs. Then after Maceration, Fermentation, Separation, and other workings of Art, there is extracted a kinde of Aſhes or Salt including theſe Forms and Tinctures under their Power and Chaos. Theſe Aſhes are put up in Glaſſes, written upon with the ſeveral names of the Herbs or Plants, and ſealed Hermetically, that is, the mouth of the Glaſs heated in the fire, and then the neck wrung about cloſe, which they call *the Seal of Hermes* their Maſter. When you would ſee any of theſe Vegetables again, they apply a Candle or ſoft Fire to the Glaſs, and you ſhall preſently perceive the Herbs or Plants by little and little to riſe up again out of their Salt or Aſhes in their ſeveral proper forms, ſpringing up as at firſt (but in a ſhorter time) they did in the Field. But remove the Glaſs from the Fire, and immediately they return to their own Chaos again.

And though this went for a great ſecret in the time of *Quercetan*, yet *Gaffarel* ſaith, *A preſent ce ſecret neſt plus ſi rare; car Monſieur de Claves, un des excellens Chymiſtes de noſtre temps, le fait voir tous les jours*, &c. that now 'tis no ſuch rare matter, for *Monſieur de Claves*, one of the moſt excellent Chymiſts of theſe daies, uſeth to make ſhew of this at any time. *Curioſitez innoyes, l. 5. n. 9.*

And therefore hear the word of the Lord, O you dry bones; Come from the four winds, O breath, and breathe upon theſe ſlain that they may live, Ezek. 37. *O Earth, Earth, Earth, hear the word of the Lord. Thy dead men ſhall live, with my dead body ſhall they ariſe. Awake and ſing, ye that dwell in*

the duſt; for thy dew is as the dew of Herbs, and the Earth ſhall caſt out the dead, Eſay 26.19.

CHAP. XXVII.

Thou fool! That which thou ſoweſt is not quickned, except it die. I CORINTH. 15.36.

THIS admirable inſtance of the Corn is one of thoſe things which Saint *Paul* was taught at *Gamaliel's* feet. In a diſcourſe concerning the Reſurrection had before *Julius Cæſar* the Emperour, and at which *Rabban Gamaliel* was preſent, שאלה קליאפטרא מלכתא את רבי מאיר אמרה ידענא דחיי שכבי דכתיב ויציצו מעיר כעשב הארץ אלא כשהן עומדין עומדין ערומים או בלבושיהן עומדין אמר לה קל וחומר מחיטה מה חיטה שנקברה ערומה יוצאה בכמה לבושין צדיקים שנקברים בלבושין על אחת כמא וכמא אמר ליה קיסר לרבן גמליאל, that is, Cleopatra *the Queen asked R.* Meir, *and ſaid, We know that they that lie down* (the dead) *ſhall live, becauſe it is written*, And they ſhall ſpring up out of the City like the herb of the ground: *but when they ſtand up*, (from the dead) *ſhall they riſe up naked, or in their clothes? He ſaid unto her*, Kal Vechomer *from the wheat. What of the wheat which is buried naked, and yet riſeth up very well clad? how much more the juſt men who are buried in their Clothes?* Cæſar *ſaid unto Rabban* Gamaliel, &c. *Talmud in Sanhedrin*, c. 11. fol. 90. b.

Kal vechomer is as much to them as *Argumentum à minori ad majus* or the contrary is to us.

It will be worth the knowing to obſerve here a practice of the *Greek* Church not yet out of uſe, and very properly concerned in this matter of the Corn. The uſe is, ἐν τῇ ἱερᾷ σῦ κεκοιμημένων ἐν χειρῷ τελετῇ πυρὸς ἐψηθέντας ὕδατι ἅμα ὄψιν σῦ πρὸ ἱερὸς ὕμνους ᾀδόντων περιθέναι, &c. *to ſet boiled Corn before the ſingers of thoſe holy Hymns which uſe to be ſaid at their Commemorations of the dead*, or *thoſe which are aſleep in Chriſt*. And that which the Rite would have, is to ſignifie the Reſurrection of the Body.

And

And that it is indeed a well-enough-proportion'd embleme, the Author which I quote hath endevoured to express with more elegancy then I look'd for. His Title is, Τί βούλεται ὁ ἑφθὸς σῖτος ἔν τε τοῖς μνημοσύνοις τῶν ἐν Χριστῷ κεκοιμημένων, καὶ ἐν τοῖς τῶν ἁγίων ἱεραῖς τελεταῖς; that is, *What is the meaning of the boiled Corn at the Commemoration of these that sleep in Christ, and at the holy Mysteries of the Saints?* To which he is not content to make a man come down, and compare with all the little moments belonging to an ear of Corn; but he would have you know too, Καὶ γίνεται μήτηρ ζωῆς τοῖς κόκκοις ἡ νέκρωσις, καὶ θάνατος τόκου πατὴρ ἀναδείκνυται. Καινὸς οὗτος τῇ γῇ τῶν ὠδίνων ὁ νόμος· ἂν μὴ γένηται νεκρὸν, τὸ βρέφος οὐ πλάττεται· ἂν ζῇ, οὐ μορφοῦται. Καὶ σκόπει μοι τὸν ὠδῖνος τὸ θαῦμα· λαβοῦσα μόνον τὸν κόκκον, φθορᾷ παραδίδωσι· φθαρέντα δὲ μετὰ σχήματος ἀναδίδωσι κρείττονος, πρὸς ποικίλα τὸν κόκκον σχηματίζουσα μέλη. ἆρ' οὐκ ἐναργὴς ταῦτα εἰκὼν τοῦ μυστηρίου τῆς ἡμῶν ἀναπλάσεως; That *death here is manifestly both the Father and the Mother of Life. The Earth labours not after the ordinary way of a woman in travel: her infant-Corn is not quickned except it die; should it live still, it could not be formed in the Womb. And consider with me the miracle of those throes. The Earth onely receiveth but the bare Corn, and restoreth it again by corrupting it, and delivereth it up in a much better fashion then it took it in, habited anew as to all respects of appointment in the parts. And can we receive a more forcible impression of argument for our own restauration then from this example?* The Author saith yet more, Πῶς οὖν ἅπασι τούτοις ἐξ ἑνὸς κόκκου φθαρέντος ἡ γένεσις; τοῦτο τῆς ἀναστάσεως παρὰ πολὺ θαυμαστώτερον· τότε μὲν γὰρ οὓς ἔλαβεν ἡ κτίσις νεκροὺς ἀναδίδωσι, τοῦτο δὲ πολλοὺς ἀνθ' ἑνὸς νεκρωθέντος εἰς ἀναγέννησιν κόκκους προβάλλεται. ὦ τῆς τῶν ἀπίστων ἀνηκέστου φρενοβλαβείας! βλέπουσι τὴν γῆν γεωργῷ ἀποδιδοῦσαν ἃ μὴ παρέλαβε· τῷ κτίστῃ δὲ ταύτην ἀποδώσειν οὓς αὐτῇ παρέθετο τῶν ἀδυνάτων εἶναι διατείνονται· *And how should all these stalks grow up from one grain of Corn, and that as good as dead? The wonder of this is farre above that of the Resurrection of our bodies: for then the Earth giveth up her dead but one for one, but in the case of the Corn she giveth up many living ones for one dead one. O the intolerable madness of unbe-*

Matthæus Blastares Hieromonachis, *Gr. MS. in Arch. Baroccian. Bib. Bod.*

unbelieving men! They ſee that the Earth giveth up to the Husbandman that which it received not; and ſhould it be accounted among the impoſſible things that the ſame Earth ſhould ſurrender up (to the Creatour too) that which ſhe hath received in pawn? Ταῦτα ἄρα, &c. as the Author goeth on.

Here (though the opportunity ſeems to be very fairly offer'd) I avoid to gain any reputation towards the Reſurrection of our Bodies from that parcel Riſing of Legs and Arms, &c. which uſeth to be ſeen and believed at a place in *Ægypt* not far from *Gran Cairo*, upon Good-Friday and the Eve of that. 'Tis true indeed (if the thing it ſelf be ſo) that in this caſe too our Bones do flouriſh like an Herb, for thoſe little Reſurrections are not ſeen to riſe, but riſen. And ſo like Limms of Immortality they ſpring up from the Earth, as they did from that other Deadneſs of their Mother's womb. We our ſelves grow thus up too like the Graſs of the Field; we are not ſeen, but found to doe ſo. 'Tis ſo with theſe fore-running parts. If you draw near to touch a Head or a Leg, you ſhall perceive no more of this Reſurrection for that time; but if you give back, and leave the Miracle to it ſelf, you ſhall preſently finde it more a Man at your return.

Becauſe I mean to make no more uſe of this wonderful Prevention of thoſe that ſleep then what I firſt pretended to, I ſhall be bound to trouble you the leſs with any much repetition of the particulars. You may finde a competent ſtore of this matter in *Camerarius* his Hiſtorical Meditations, c. 73. of the firſt Century. I will adde to that this onely out of *Simon Goulartius*, from the Relation of one *Steven Duplais*, an eye-witneſs, and a man of very good and ſober note in his acknowledgement. *Il me diſoit d'avantage, avoir (comme auſſi firent les autres) touché divers membres de ces reſuſcitans. Et comme il vouloit ſe ſaiſir d' une teſte chevelue d'enfant, un homme du* Caire *s'eſcria tout haut, KALI, KALI, ANTE MATERASDE, c'eſt à dire, Laiſſe, Laiſſe, tu ne ſcais que ceſt de cela:* i. e. *And he told me moreover, that he had (and that others had done ſo too) touched divers of theſe riſing Members: And as he was once*

Sim. Goulart. *Hiſtoires admirabil. T. 1. fol. 32, &c.*

ſo

so doing upon the hairy head of a Child, a Man of Cairo *cried out aloud,* KALI, KALI, ANTE MATERASDE, *that is to say, Hold, Hold, you know not what you doe.*

That which seemeth to be wanting to the Authority of this strange thing is, that there should be no ordinary memory (none at all I can meet with yet) of the matter in any of their own Books. That in the *Greek* Liturgies out of the Lesson for the time, I know not how to make reckoning of as enough to this purpose. In any other Books of theirs, and some likely ones too, I meet not with any notice at all. And yet as to that I can retort this answer upon my self, That a thing of so cheap and common belief amongst them could not fitly be expected to be written out as a rarity by themselves, and sent forth into these unbelieving corners of the world. Which though it may pass for a reason why there should not be any such common report of the thing, yet leaveth me scope to think that there is some special mention of it in the *Arabick* or *Coptick* Histories; which when it shall be met with, if it be found to referre up the Wonder to some excellent and important Original, it will the better defend this matter of Fact from the opinion of Imposture.

Indeed the rising of these Arms and Legs otherwise is but an ill argument to be used for the Resurrection of our Bodies, for 'tis easier to believe this then that.

The *Arabick Nubian* Geographer telleth of a place in *Ægypt* called *Ramal Altsinem*, or *the Sands of Tsinem*, ובהא אות מן איאת אללה סבחאנה ודלך אנה יוחד אלעטם פירפן פי הדה רמאל סבעת איאם פיעוד חגרא צלבא באדן אללה, that is, *Where there is a great miracle of the most Glorious God. And it is, that if you take a bone and bury it in these Sands for the space of seven daies, by God's permission it shall turn into a very hard stone,* &c. *Clim.* 3. *part.* 3. And what if all our Bones were buried in these Sands? As if *God* were not *able even out of those Stones to raise up Children unto Abraham.*

If the Phœnix of *Arabia* should prove to be an *Utopian* Bird, (as I will not now suspect after such a size of Apostolical

lical Authority, and ſo ſufficient a countenance given to that) it will be enough for us that the Swallows *know their time* too (as well as the *Stork*,) and after ſuch a manner as if they knew (or at leaſt would have us to know it) ours too. Theſe at the beginnings of Winter uſe to fall down in heaps together into the duſt or water, and there ſleep in their Chaos, till hearing the voice of returning Nature at the Spring, they awake out of this dead ſleep, and quicken up to their own life again.

Georgius Major. A Commentatour upon the *Corinthians* to this fifteenth Chapter affirmeth that he himſelf found a company of Swallows lying dead under an old Table in a Church at *Wittenberg*, which for want of the natural time of the year were by an artificial heat recovered unto life again.

CHAP. XXVIII.

And the ſame John had his Raiment of Camel's hair, and a Leathern Girdle about his Loins, and his Meat was Locuſts and wild Honey. S. MATTHEW 3.4.

THE reſt is plain enough, but for the *Locuſts* there hath been a great deal of unneceſſary Criticiſm deviſed, and, as it falls out, to make the word in a worſe caſe then it was before. Ἀκρίδες is the word, and it can ſignify nothing here but *Locuſts*; and the queſtion needs not to be whether theſe be mans meat or no, it is certain that the *Jews* might eat them by the Law of *Moſes*, *Lev.*11.22. And *Mathiolus* upon *Dioſcorides* ſaith, that this was the reaſon why *John Baptiſt* made uſe of them, as a ſtrict obſerver of the Law. But that they are eaten in the Eaſt and elſewhere, you may ſee *Kerſtenius* his Note upon an *Arabick* Tranſlation of Saint *Matthew*'s Goſpel, and *John Leo* in his Deſcription of *Africa*. But that which is here to the purpoſe is the Note of *Agatharchides* in his Tract upon the Red Sea, where he ſpeaks of

In Dioſcorid. *lib.*2.*c.*46.

of the *Acridophagi*, or *eaters of Locusts*. He saith, βραχύτεροι τὰ λοιπῶν, ἰσχνοὶ δὲ τοῖς εἴδεσι, μέλανες δὲ ὀξαιμίᾳ, that *their habit of body is thin and meagre*, &c.

So *Clenard*'s Note of the Country-people of *Fez* in *Africa* will be fit to the matter. It is in his last Epistle to his Tutour *Latomus*, towards the latter end. *Nova de Bellis, nihil ad Brabantinos: neque enim strepitum armorum audietis, alius est Exercitus quem Deus his Regionibus immisit. Paucis antè diebus* Fesæ *vidisses Cœlum obductum Locustarum agminibus, quæ hîc non solùm saltant, sed avium ritu volitant. Jam coràm video minas priorum Prophetarum; multis in locis Nocte unâ sata perdunt universa. Bellum strenuè cum iis gerunt Rustici: nam plaustra plena Locustis advehunt* Fesam, *nam hos hostes vulgò hic comedunt. Ego tamen sum tam delicatus, ut malim Perdicem unam quàm Locustas viginti, quòd totam hanc Regionem gens Locustica devoravit.* i. e. *I can tell you news of warrs, but not like yours in* Brabant. *No noise of weapons here, 'tis another kind of Army which God hath sent into these Coasts. Within these few dases you might have seen the whole Heaven clouded over with troops of Locusts, such as do not hop about like your Grass-hoppers, they fly here like Birds. Methought I saw here fulfilled in mine eies that of the old Prophets. In many places they will destroy you all the Corn in one night. The Country-people fight very stoutly with these Locusts, they bring them home by whole Cart-loads to* Fez, *and then eat these enemies when they have done. But for my own part I am so tender-palated that I had rather have one Partridge then twenty Locusts, for that these Locusts have devoured this whole Country.* Vid. Eustath. in Hexaemer.

And this indeed was the thing to be spoken to: for as the courseness of the Raiment, so the slenderness of the Diet is equally to pretend towards a rigid and austere condition of life. And as to this sense I shall make you this new Note out of an *Arabick* Commentary upon the *Alcoran*. The Tradition is, אנה מר והו טפל בצביאן פרעוה אלי אללעב פקאל מא ללעב חלקתי, That John *the Baptist, when he was yet a Child, being in company with some of his fellows, they ask'd him to play with them: but he said unto them, I was not created for sport.* נחאב אלכשאף Com. Arab. MS. in Alcoran. à Werner. o citatus.

CHAP. XXIX.

And the wild Beasts of the Islands shall cry in their desolate houses, and Dragons in their pleasant Palaces, &c. ISAIAH 13.22.

'TWas spoken of *Babylon*, and the Prophecy is fulfilled. *A Day's journey from hence* (saith *Benjamin Bar Jona* in his Itinerary) is *Babel*, הוא בבל הקדמונה החרבה והי מהלך שלשים מילין ברחובותיה וערין ארמון נבוכדנצר שם חרב וירואים בני אדם ליכנס בו מפני הנחשים ועקרבים שיש בחוכו, i.e. *This is that* Babel *which was of old, a City of thirty miles in breadth. 'Tis now laid waste. There are yet to be seen the Ruines of a Palace of* Nebuchadnezar, *but the Sons of men dare not enter in for fear of Serpents and Scorpions which possess the place.*

Now you may reade the rest of the Prophecy.

V. 19. *And* Babylon *the Glory of Kingdomes, the Beauty of the* Chaldees *Excellency, shall be as when God overthrew* Sodom *and* Gomorrah. V.20. *It shall never be inhabited, neither shall it be dwelt in from generation to generation, neither shall the* Arabian *pitch his Tent there, neither shall the Shepherds make their fold there.* V.21. *But wild Beasts of the Desart shall lie there, and their houses shall be full of doleful Creatures, and Owls shall dwell there, and Satyrs shall dance there.*

CHAP. XXX.

Likewise I say unto you, there is joy in the presence of the Angels of God over one Sinner that repenteth. S. LUKE 15.10.

THese words of our Saviour will sound the less strange to you, if I help you to a counterchange of Eastern Expression.

Would

Would you think that in Heaven it self, whither when we come *all tears shall be wiped from our eyes*, there should now be *weeping and mourning for the dead in sin, because they are not?* 'Tis a Tradition firmly received by the *Jews*, and from them derived to the *Mahumetans*. In an *Arabick* Manuscript of theirs this answer of God to *Moses* is found, יא מוסי *O Moses*, &c. *Even about this throne of mine there stand those, and they are many too,* יבכון עלי אלמרנבין מן *that shed tears for the Sins of men.* דדיה אדם

Lib. quæst. Arab. MS. & Gaul. citat.

If there be Tears and sorrow in Heaven for one that is gone astray, how much more ought there to be *Joy over a sinner that repenteth?*

And our Saviour was not the first that said it. The words have a reflex upon that old position in the *Hebrew* Divinity, גדולים בעלי תשובה מצדיקים גמורים, i. e. that *A Repenting man is of greater esteem in the sight of God then one that never fell away.* This is the meaning of that expression, *more then ninety and nine just persons that need no repentance.*

R. Chimhi *in Isai.* 57. 19.

Their Elders talk higher yet of this excellent vertue. Saint *Austin* might have return'd another answer to him that ask'd him what God imploy'd himself about before the world was made. He was making Hell? No such matter. The Doctours in the *Talmud* say, *He was creating Repentance, or contriving all the waies how he might be merciful enough to the Man he is so mindful of, and to the son of Man so much regarded by him.* They say more, that *One day spent here in true Repentance is more worth then Eternity it self, or all the daies of Heaven in the other world.*

Talmud in Joma, fol. 86.

CHAP. XXXI.

For thus ſaith the High and lofty One that inhabiteth Eternity, whoſe Name is Holy, I dwell in the High and Holy Place; with him alſo that is of a contrite and humble ſpirit, to revive the ſpirit of the humble, and to revive the heart of the contrite ones. ISAIAH 57. 15.

1 Kings 8. BUT *will God dwell upon the Earth? The Heaven of Heavens cannot contain him, how much leſs this Houſe which* we *have built?*

All things are full of God. He is therefore called in the Holy Tongue, המקום *Hammakom, the Place*, or that Fulneſs which filleth All in all. *God* (as the great *Hermes*) *is a Circle, the Centre whereof is every-where, and the Circumference no-where. If I climb up into Heaven, thou art there; if I goe down to Hell, thou art there alſo.* Nor is he preſent onely to theſe real Capacities of Earth and Heaven, but even alſo to thoſe imaginary ſpaces of incomprehenſible receipt and infinitely extending. He is there where nothing elſe is, and nothing elſe is there where he is not.

But then are we to think that we men have his Company but as the Devils have, to *tremble* at? No: the Cry there is, *What have we to doe with thee, thou Son of the moſt High?* Not ſo here, but, *Why art thou ſo farre from me, O my God?* Pſal. 10. 1. *The Finger of God* is there, as in the Plagues of *Ægypt*, Exod. 8. 19. but *his right Hand* is here, *Pſal.* 20. 6. They have God *Almighty*, we *All-ſufficient*. There *He is a conſuming Fire*, Heb. 12. 29. here *Immanuel*, *God*, not againſt, but *with us*. Therefore it is that though he were here before, yet upon our occaſion he is ſaid to *bow the Heavens and come down*.

He was ſeen at *Moria*; at *Peniel face to face*, Gen. 32. 30. The Patriarch *Abraham* invited him to Dinner; and he lay at *Lot's* Houſe all Night. *Jacob* wraſtled with him at *Maha-*

Mahanaim, and got the better, and would not let him depart except he bleſs'd him. He paſt once by *Moſes* in the Clift of the Rock. He met him often at the door of the Tabernacle. He wandred with his People in the Wilderneſs: When the Ark ſtood ſtill, ſo did he; when the Ark ſet forward, he alſo was ſpoken to to ariſe; *Riſe up, Lord*, (the Leader ſaid) *and let thine Enemies be ſcattered*, Numb. 10.35.

To allow for all this, we are to take knowledge of ſome conſiderations, according to which it may ſtand with the Divine Immenſity to be as differently preſent in ſome places as alike in all.

We can doe no better then reſt our ſelves upon that ancient and well-adviſ'd-of Diſtinction delivered in the School: *God* (ſaith the Maſter) *by his Preſence, Power and Eſſence immutably exiſteth in every Nature and Being, indetermin'd by Circumſcription or Definition: He is otherwiſe and more excellently preſent with Saints and Holy men, by his Grace and Holy Spirit: But moſt of all and moſt excellently preſent by Union Hypoſtatical in the ſecond Perſon*, in whom the Fulneſs of the Godhead dwelleth bodily, &c. 1. *Diſt.* 37.

To theſe three *Molina* ſuperaddeth the fourth and fifth difference: the one *per peculiaria ſigna*, giving inſtance in *Jacob*'s Ladder; the other whereby God is preſent *cum Conciliis & ſummis Pontificibus*. But theſe differences are written upon as ſupernumerary by *Nazarius*, *Gonzales*, &c. The two being indeed but one, and that no other then the ſecond of the three, whereby God is preſent by his Grace and Holy Spirit.

By Preſence, Power and Eſſence, the Doctours generally mean, by the firſt, an Appropinquity of Viſion, that all things are open and naked unto his ſight; by the ſecond, an Approximation of Power, that he worketh in and ruleth over all; by the third, an Indiſtance of his Being to all things whatſoever, of actual or poſſible exiſtence. Thus God is intimately and indiviſibly preſent with all and with every thing. Nay thus he is alſo preſent with Nothing, (if ſo we are to call that vaſt Receipt without the Univerſe comprehending infinitely this created Nature of Things) which

needing not to be argued from any actual operation or conserving causality, sufficiently followeth the nature of Immensity. 'Twould imply a Contradiction to say he could be actually present with that which is not, or with that which shall be, before it is; yet not to say that he is there where nothing else is or shall be but himself, is to say he is not Infinite. Nor is it otherwise answered by those Doctours which pretend to the contrary sentence: for though they cannot be gotten to say that God is present without, yet they confess he cannot be comprehended within the Universe, making all up with a Negative *Extra*, and Potential Existence, as to no purpose they may be seen in 1. *Thom. q.* 8. & 1. *Sent. dist.* 37.

Gonzales *disp.* 17. *nu. cod.* Bonavent. *in* 1. *Th. q.* 8. *a.* 2. Alex. Hal. 1. *p. q.* 9. *memb.* 5. Capreol. *n.* 1. *dist.* 37.

Relating to this first Respect of *Presence*, *Power* and *Essence*, we say that God equally disposeth of himself to all things and men, and that he cannot thus be more in one place then another. But the Respect of *Grace* and *Spirit* superinduceth a special Influence and Immediation of Blessings, and imprinting the Nature or Being whatsoever with a much more intimate and more excellent Relation. Thus God is said to be nearer to this man then to that, more in one place then in another. Thus he is said to depart from some and come to others, to leave this place and to abide in that; not by Essential application of himself, (much less by local motion) but by impression of Effect. It may be said of all places, *Deus hîc est*, *God is here*: but of some, as *Jacob* of his *Bethel*, *Verè Deus hîc est*, *Truly God is in this place*. *Verè*, that is, saith Saint *Bernard*, *certiùs & evidentiùs*, by a more evident and more effectual Presence. With just men, saith he, God is present *in veritate*, *in deed*; but with the wicked, *dissemblingly*, ('tis the Father's expression) *in dissimulatione*. As he is to all and in all places, he is called in the Holy Tongue *Jehovah*, *He that is*, or *Essence*; but as he useth to be in Holy places he is called *Shecinah*, that is, *He that dwelleth* or *Presence*.

And this *Shecinah* is taken by some of them (as R. *Menahem*) for the presence of the *Messiah*, by others for the *Ruach hakkadas*, or presence of the *Holy Spirit*, as the *Chaldee*

dee Paraphrast upon *Gen.*45.27. And so the *Hebrew* School maketh even with ours: for *Jehovah* signifieth the first member of the distinction, for Presence, Power and Essence; *Messiah* for the last, or Hypostatical Union; and the *Holy Spirit* for the second. Indeed the most general and constant sense of this word *Shecinah* to the *Jews*, meaneth still a more intimate application of the Presence of God to such a Person or Place then that of his common and equal Abode. *He is said to dwell there* (saith *Maimon*) *where he putteth the marks or evidences of his Majesty and Presence.* And he doth this by his Grace and Holy Spirit. Therefore Churches are said to be *the Houses of God*, and good men *the Temples of the Holy Ghost.* More part. 1. c. 25.

This is the Reason why *Michael* the Archangel is called, שר הפנים *Princeps facierum*, or *the Prince of the presence*, in the Book of *Zorobabel*: for in their account he is so near to the King of Heaven, as to be admitted to sit down by him, and register the good Acts of the *Israelites*. 'Tis in his power also to blot them out again, as occasion shall be given him. *Talmud* in *Chagigah*, fol. 15. a.

As to the respect of God's applying himself to a Person, they have an old saying, השכינה שורה עם הענוים והשפלים וברוח סגאים ומכעסנים, That *the Shecinah will dwell with the meek and humble men, but flieth away from the proud and angry.* Which seemeth to me to cast a light upon those words of Saint *James*, chap. 4. 6. *God resisteth the proud, but giveth grace unto the humble.* The *Greek* is, ἀντιτάσσεται, *God sets himself in array against the proud.* The words are quoted out of *Prov.* 3. 34. the *Syriack* Translation whereof is, *deturbabit*, *He will cast down*; but the *Chaldee* is, *illusores propellet*, that is, *He will cast the proud* or *scornful men farre away out of his sight, but giveth grace to the humble*, that is, draweth near unto them and dwelleth there by his Grace and Holy Spirit. And thus also you may the better understand the word κατῴκησε in the verse before-going, where *the spirit that dwelleth in us* is said to *lust to envy.* S. Jam. 4. 5.

One of the wise sayings of *Ben Syra* is, ורוק לחסך, &c. *Mitte panem tuum super faciem aquarum, & super aridam,*

&

& invenies eum in fine dierum, i. e. *Cast thy Bread upon the face of the Waters, and upon the dry Land, and thou shalt finde it in the end of daies.* To this the *Perush* or Exposition saith, לעולם, &c. *Let thy Table alwaies be prepared for whosoever comes, that thou mayest be accounted worthy to have the Shecinah rest upon thee.* So that they account God will dwell with such a man as keepeth good hospitality. They say also that the *Shecinah* will not rest upon a sad or sorrowful man, but upon a wise, a valiant or a rich man it will. And many like recesses they have to this purpose, capable enough of a good construction.

Pirke Avoth, c.3.

As to the other resp. & of God's application of himself to a Place, the Son of *Halaptha* said, *Wheresoever two or three are sitting together and conferring together about the Law, there the Shecinah will be with them.* 'Tis the meaning of our Saviour, where he promiseth, *Wheresoever two or three are gathered together, there am I in the midst of them:* As if he had said, the *Shecinah* shall be there, or there I will be by my dwelling Presence, or special exhibition of my self by signs of Blessing and Grace.

In other places he is onely said *to be*, but in Holy places to *be wonderfull*, Psal.68.35. The face of God is every where alike. *Quò fugerem à facie tua*, said the Psalmist? *Whither can I fly from thy face?* He said not, *Quò fugerem*, &c. *Whither shall I fly from thy* Back parts, for these are more visible in one place then another. 'Tis there, as every where, *The Lord:* but here, *The Lord merciful and gracious, slow to anger and abundant in goodness and truth.* Therefore even *the most High* thus *dwelleth in Temples made with hands*, and though *Heaven be his Throne and Earth his Footstool*, yet we men can build him a House; *A House of Prayer* (as it is called) *unto all Nations.* And this is the *place where his Honour dwells.* We say it again, not more essentially here, but more graciously, διὰ χάριν τῶν ἁγίων Πνευμάτων, &c. as the blessed *Maximus*, *by the Grace of his Holy Spirit*, Ἐν τῇ ἁγίᾳ τοῦ Θεοῦ Ἐκκλησίᾳ ἀοράτως ἀεὶ παροῦσαν, *which, though not seen by us, is yet alwaies resident in the Holy Church.* So the Apostolical form of Consecration (as we receive it of the *Metaphrast*)

S. Maximus Mystagog. cap. 24.

phraſt) May it pleaſe thee, merciful God, that thy moſt holy Spirit may inhabit in this Houſe which we have built in thy name, &c.

The Preſence of this Holy Spirit applying to the Place conſecrate by a ſecret and inviſible kinde of incubation, diſchargeth it of all thoſe black incumbrances which the *Prince of the Air* might intrude upon it, and bringing it under the ſhadow of the Almighty, exalteth it to a Reverential ſtate of Holineſs and Divinity, which intermixing with that Space and Site of ground, not by groſs Adherence, but by energetical Communion, induceth a nature and condition apt to quicken and aſſure Devotion, and diſpoſeth the Acts there done to more illuſtrious and infallible effects of bleſſing and ſucceſs.

In regard unto this great and glorious Preſence, I am moved to reflect upon two principal Inconſiderations, the Singularity of ſome, and the Irreverence of almoſt all. The firſt is theirs who prefer the Barn before the Church, as if God would be more at home in their Out-houſes then in his own dwelling Manſion. He heareth indeed whatſoever Prayers whereſoever made, but *his ears* are ſaid to *be arrect* and *intent* onely to thoſe that are made in this Place. I know that *our Father* is to be *prayed to in ſecret*; but that is, that he is not to be prayed to in the *corners of the ſtreets*, that is thoſe ends and corners of the ſtreets where the Gates are, as the *Æthiopick* very well rendreth. For the Eaſtern faſhion is to have a Gate almoſt to every ſtreet, ſo that theſe corners of the ſtreets were eminently open, and the fitteſt places that could be choſen for one to pray in that did it therefore *that he might be ſeen of men.* The King *Hezekiah* was heard upon his bed, but his prayer what was it but that he might goe once more to Church? 2*Kings* 20.5. And even then, though in that extremity he could not goe up into the houſe of the Lord; yet at leaſt he turned himſelf in his chamber that way, ſupplying what he could not doe by bodily remotion with holy Ecſtaſie and tranſportation of minde.

But the greateſt fault is committed by thoſe that come; for, as we demean our ſelves, 'twere much better for us not

to be there, or, if we be, that God himself were away. How unreverently we enter and depart! and yet *how fearfull is this place!* But in the businesse it self, how most unseasonable we are and strangely impertinent! By the Constitutions called Apostolical the Deacons charge was to overlook the people, ὅπως μήτις ψιθυρίσῃ ἢ νυστάξῃ ἢ γελάσῃ ἢ νεύσῃ, *that no man whispered, that no man laughed, nay that no man so much as nodded his head, or twinkled his eye. Tu verò* (saith Saint *Ambrose* to his Virgin) *in ministerio Dei tusses, exsereatus abstine*; he would not suffer her in time of *Divine service* no not *to cough*, or *to spit aloud*. Instead of any such severe appointment, we sit like those in *Chrysostome*, χασμώμενοι, χασμώμενοι, ῥαιζῶντες, *shrugging, yawning*, and *benumm'd with dulnesse*. And would it were no worse then so. Our whole deportment there is so intolerably notorious and desperately prophane, that if Saint *Paul's Infidel* should come in, he would be so farre from *falling down* and *worshipping*, that he would presently be bound to *report, God is not in you of a truth*, 1 *Cor.*14.25. Some Christians doe more Reverence to the out-side of a Church then we to the Presence of God within it. Those of *Habassia*, if in a journey (though upon the speed) they are to pass by a Church, no man is so unreverent as to sit still upon his horse; *ma dismonta fin che passe a piede la chiesa & el cimiterio per un grand pezzo, but dismounting himself* (saith *Alvarez*) *he walketh on foot till he hath left not the Church onely, but the Church-yard also, very farre behind him.*

Viaggio fatto nell Ethiop. c. 26.

Will you take an example from the *Turks, while it is called to day*, and ere yet *they rise up in judgement against us?* Their Church-behaviour is after this [another] manner. Called to prayers by the *Illah Illahi*, or the voice of him that crieth, (for they have no Bells) they first wash themselves, then, putting off their shoes at the threshold of the Mosque door, *summo cum silentio discalceati ad instratum pavimentum accedunt. Emaimus sive Antesignanus Orationem incipit, omnes sequuntur, & dum flectit genua alii idem præstant, & illo erecto cæteri se erigunt, & ipsum vocem attollentem vel deprimentem adstantes imitantur; ubi neminem tussientem, oscitan-*

Maronitæ *de moribus Orientalib.c.*10.

oſcitantem, deambulantem aut confabulantem inveniat, ſed ſummo ſilentio oratione peracta reſumptiſque calceis diſcedunt. i. e. *They draw near with great reverence to the Pavement of the Moſque covered over with Carpets or Mats, as it may. Then the* Emam *or High Prieſt beginneth prayers, and all the Company follow him, and when he kneeleth down, they doe the the like, and when he ſtandeth up, they doe ſo too, imitating his voice throughout, either in elevation or depreſſion of the Tone. And here you muſt not think to finde any one coughing, yawning, walking or talking, but having performed the ſervice with all poſſible ſilence they put on their ſhoes and depart.* Nay a *Turk*, (a[a] *Turk* I tell you) ſhould he but ſcratch his head in time of Divine Service, would be verily perſuaded that he ſhould loſe the benefit of coming to Church for that time.

But the very Heathens themſelves will *go before us into the Kingdome of Heaven.* [b] *Saxo Grammaticus* telleth us of the Prieſt of *Arcon*, that he had the houſe of his Idol-God in ſo much Reverence, that he held it not lawful for him ſo much as to fetch breath in that place, *quo quoties capeſſendo vel emittendo opus habebat, toties ad fanuam procurrebat, nè videlicet Dei præſentiam mortalis halitûs contagio pollueret*; and therefore *as oft as he had occaſion ſo to doe, he was to goe to the Church door and doe it there, leſt haply the preſence of God might receive ſome pollution from the breath of a man.*

When I think of theſe things, I cannot but remember my ſelf of thoſe words of our Saviour quoted out of the Moralities of theſe loſt men, (as we reckon the matter) *Whatſoever you would that men ſhould doe unto you, doe you the ſame unto them.* But that this ſhould be *The Law and the Prophets*—his other words elſewhere, *It ſhall be more tolerable for Sodom and Gomorrah at the day of Judgement*, &c. put me to as great a ſtand. What do you tell me of Chriſtians? Get to be Heathens firſt. I'le tell you what an *Arabick* Commentatour [c] upon the *Turkiſh Alcoran* hath ſaid, מן אחב אן יוחוז ען אלנאר וידחל אלגנת והו יומן באללה ואליום אלאחר ויאתי אלי אלנאס מא יחב אן יותי אליה: i. e. *He that deſireth to eſcape (Hell) fire, and goe into Paradiſe,*

[a] *Sic verò ſtabāt in meſquidis ſuis immobiles, ut in illo ſolo defixi, aut ibidem ſuccreviſſe viderentur; nulla tuſſis, nullus ſcreatus, nulla vox, nullus circumacti corporis aut reſpicientis motus*, &c. *Imò ſi vel digito ſcalpant caput, periſſe ſibi precationis fructum arbitrabantur.* Busbeq. *Epiſt.* 3. Joan. Cottovic. *Itiner.* c. 4.

[b] Saxo Grammat. *Hiſt Dan. lib.* 14 *fol.* 158. *edit. Baſil.* 1534.

[c] *Commentar. Arab. Ms. in Alcoran.* à Wernero *citat.*

dise, let him believe in God, and the day of Judgement, and doe to every man as he would be done by.

And what would you have these Heathens to be? Some of their own Prophets have said, that *God is the Centre of all things, especially of all men.* And as the respect is from the universal merit of Christ, I am sure the lines are all drawn equal; the difference will be onely in the application and tendency to this point. The Christian accounts (and justly too) that he moves thither by a stronger and more proper inclination; and yet some have entertained so good an opinion of the Heathens morality and good course of life, that they think their case to be not much unlike that Experiment in the Staticks, of two bodies moving downwards, which how unequal soever in size and gravity, yet if they be of the same figure and matter, the heavier will not prevent the lighter in the falling and concurrence, but they will both meet together in the Centre at one and the same time.

But *what have I to doe with another mans servant?* The worst you can say by these men is, that they have not the knowledge of Christ; but we say we know him, and contradict our selves again, by *doing the works of our father the Devil.* They are blinde indeed, but our case is worse, for *we say we see.* And which do you think is better, not to know Christ, then to have no Cloke for denying him?

You know who said it, that the Christian Religion had been the cause of all the distractions in these parts of the World: I am sure it hath been the pretence, and how controlled by private interest, and crooked to ingagements of every ones particular, we may find in all other States as we now feel in our own. As we make it, Religion is indeed but a politick Engine of State, as useful for the battery as defence, and as equally tractable to the Ruine as to the Conservation of a Commonwealth, necessary to the turning of affairs here below, but of no concernment to the other world. If it be any thing else, why doth every man profess it to a scope and end of his own, and never brings in God but by the bye? Why do we give the Enemies of God every day

day new occasion to blaspheme? Why do we come hither to *see our Faces* in this *mirrour* of the Word, *and straightway forget what manner of men we were*? Briefly, why do we live without fear, and die without wisedome?

There be many other, and those horrible, accidents of life too that may convince us to our heads that we are indeed the ἄθεοι ἐν τῷ κόσμῳ the onely men almost that are *without God in the world*: but so foul a Failing in that onely thing too which can pretend us to be good, even in our own opinions, and in which the *dogs* which *are* to be *without* (as we think) ever did and still do outgoe us, cannot but expose us to the scorn and derision of him that dwelleth in Heaven.

Our Saviour himself, when he went up to *Hierusalem*, τὸ πρόσωπον ἀυτῦ ἐστήριξε, i. e. as one makes bold to construe it, *put on a new Face*, as to goe into the Temple. You may think what you will of that Temple, but however you are to know that *there is a greater then Solomon here*. Luk. 9. 51.

How we can lay the ground better for the Heathen, or worse for our selves, then by neglecting this great point of Devotion as confidently as we therefore receive the Sacrament itself unworthily, I will not say I cannot, let every man tell himself. That we dare to doe thus *before the Angel*, *Eccles.* 5. 'tis not possible but such *prayers should be turned into sin*. Thus, *'Tis iniquity, even the solemn meeting*. But take we heed lest we come to know that God was here by his departure from hence, and that voice be uttered out of our Temples which was once heard out of that of the *Jews*, Μεταβαίνωμεν ἐντεῦθεν, *Migremus hinc*.

CHAP. XXXII.

But by my Name JEHOVAH was I not known unto them. EXODUS 6. 3.

CConcerning the pronunciation of the *TETRAGRAMMATON* under its proper consonancy of Letters, when, by whom, and in what cases the word *JEHOVAH* may be uttered, a very sufficient account hath been already given by the learned *Buxtorf*, *Drusius*, and others.

It may be added, that this thing was not unknown to the very Heathen themselves, as a Chronographer of *Antioch* quoteth it out of one of their ancient Divines. Οὗ ὄνομα αὐτὸς ὁ Ὀρφεὺς ἀκούσας ἐν τῇ μαντείᾳ, ἐξεῖπε, μὴ πνα φᾶναι τὸ Ἐερικέπεω, ὅπερ ἑρμηνεύεται τῇ κοινῇ γλώσσῃ, Βυλὴ, Φῶς, Ζωοδότης. He quoteth *Orpheus* to say that *he heard from the Oracle the Ineffable Name of God*, Hericepeo: and that *the interpretation thereof in common speech is*, Counsel, Light, *the* Giver of Life, &c. *Joannes Antiochenus Melala* ἐ χεονογεαφίας λόγῳ γ'. *libro* 3. *Chron.*

To think this word to be *Greek*, besides the Interpretation here given, the very sound of it is plainly averse. It betrayeth it self enough to be of the Eastern Notation, and of the *Hebrew* to chuse; and yet to bring it home to any one or more words in that Language like it self, or especially meeting with the Interpretation made, I could finde no way.

It was obvious to doubt after this rate at the first, but the last resolution that could be made with any likelihood necessarily determined in some recess of the Cabalists. Amongst their Arithmetical Traditions they have this Number of the Name *JEHOVAH*, קפו *Kepo* or *Kepeo*, which they deduce after this manner.

יהוה

י פעמים י ק. ה פעמים ה כה. ורי קכה. ו פעמים ו לו. ורי קסא. ה פעמים ה כה. ורי קפו, that is, *Ten times* 10 *is* 100, *five times* 5 *is* 25; *behold* 125: *six times* 6 *is*

is 36; *lee* 161: *five times* 5 *is* 25; *Hare* or *Heri beheld Kepeo* or 186. which is a numeral *Hamphoraſh* or expreſſion of the Name of God, and the Oracles meaning of τὸ Ἐριχάτεω.

CHAP. XXXIII.

Καὶ ἀποστέλλουσιν αὐτῷ τὰς μαθητὰς αὐτῶν μετὰ τῶν Ἡρῳδιανῶν, &c. *And they* (the Phariſees) *ſent unto him their Diſciples, with the Herodians*, &c. S. MATTHEW 22. 16.

Serarius in his *Herod* reckoneth up (if he ſufficiently diſtinguiſh) ten ſeveral opinions of theſe *Herodians*, and laſtly confeſſeth that he knows not which to faſten upon.

It ſeemed to *Druſius* that they were certain *Greeians* brought up by *Herod* out of the Deſart into the habitable Land, and there by him inſtituted a Sect, therefore called *Herodians* from their Authour's name; and from the place from which they were brought, *Dorſians*. For ſo he rendreth the *Baal Aruch* in יון, *Herodes Rex adduxit ſecum Græcos ex deſerto, & educavit eos in terra habitata, & fecerunt Sectam, vocatique ſunt de nomine ejus Herodiani, & Dorſiani à loco unde abducti fuerunt.* The learned *Caſaubon*, *Beza* and others received it upon this truſt. But (as the * Maſter in theſe things hath noted already) the *Aruch* there citeth the Tradition of the Elders in *Cholin*, cap. *Siluach hakken*, five *Demiſſio Nidi*, for it treateth of that Moſaical precept, *Deut.* 22. 6. *Thou ſhalt not take the Dam with the Young.* Concerning which the *Miſhna* there ſaith, אינו נוהג, &c. *that the Extent of the Law reacheth onely to Birds, and to thoſe onely* שאינו מזומנין *which are not prepared,* כגון אווזין ותרנגולין שקננו בפרדס אבל אם קננו בבירת יכן יוני הרדסיות פטר משילוח, *as Geeſe and Hens which neſtle in the Garden; but if they neſtle in the Houſe, as the Herodian Doves, a man is not bound to let goe the Dam.* The *Aruch*'s

Præterito. ad Matt. 22. 16. *Comment. ad voc. N. Teſt. poſter. c.* 23.

* Buxtorf. *in Lex. Talmud. Cholin, fol.* 138. *b.*

Aruch's Perush or Exposition of the *Herodian* Doves is, המלך הורודוס הביא יונים מן המדבר וגדל אותם בישב ונעשו תרבות ונקראו על שמו הורדוסיות ומאן דתני דורסיות על שם המקום שהביאם משם, i. e. *Herod the King brought Doves out of the Desart, and bred them up in the land inhabited, and they became a breed; and they were called* Herodians *from his name, and from the place from whence they were brought*, Dorsians. So *Bartenora* and R. *Solomon's* Gloss: and *Ramban* saith that *they were so called from* Herod, *because he was the first that bred up* יונים בבתים *Doves in the House*. And so the *Gemara* it self expoundeth the *Mishna*, fol. 139. b.

And again these *Herodians* are reckoned among the Hens and Geese in *Shabba*, fol. 155. b. where the *Mishna* saith, אין נותן, &c. *They set not water before the Bees, or before the Doves of the Dove-house, but they set it before the Hens and Geese, and the Herodian Doves.* And the Gloss expoundeth as before. The *Herodian* Doves were of a tamer and more domestick kinde then those of the Dove-house; and 'tis likely too that they were of a rarer and more out-landish breed, especially because *Josephus*, in the description of *Herod's* Palace, amongst other monuments of Gallantry and Magnificence, makes mention of πολλοὶ πύργοι τῶν πελειαδῶν ἡμερῶν, *many Towers stored with tame Doves.* This would not sound so big to us, and 'tis nothing indeed without this understanding, that the thing was very rare in *Judæa* then, and newly brought in by this *Herod*, a man noted to be of a vast and curious minde.

Josephus *de Bel. Judaic. l. 6. c. 13.*

But what the *Herodians* were we may partly know by the old Scholiast upon *Persius*, to these words of the Poet,

——————— at cùm
Herodis venêre dies, unctâque fenestrâ
Dispositæ pinguem nebulam vomuere lucernæ,
Portantes violas, rubrúmque amplexa catinum
Cauda natat Thynnis, tumet alba fidelia vino,
Labra moves tacitus, recutitáque Sabbata palles.
Sat. 5.

Scholiast. vet. in Persium.

Herodes apud Judæos regnavit temporibus Augusti in partibus Syriæ.

Syriæ. Herodiani ergò diem Natalem Herodis obſervant, ut etiam Sabbata, quo die Lucernas accenſas & violis coronatas in feneſtris ponunt. *Herod* (ſaith the Scholiaſt) reigned over the *Jews* in *Syria* in the daies of *Auguſtus*. The *Herodians* therefore obſerved his Birth-day (as the Sabbaths alſo) ſetting up in the Windows lighted Candles incircled with Violets.

The reaſon of this Honour done to *Herod* was, for that theſe *Jews* believed him to have been the Chriſt, miſtaking the *Non deficiet Sceptrum* in *Jacob's* Prophecy; under which Title of Hereſie they are accounted by *Epiphanius* among the Sects of *Judaiſm*. But *Epiphanius* ſhould have referred the Faction to *Herod* the Great. *Tertullian* before him delivered the ſame Tradition, *Lib. de Præſcript. adv. Hær. cap.* 46. *Victor Antiochen.* &c. *And nothing* (ſaith *Caſaubon*) *ſeemeth to me to have been more probably ſet down concerning theſe Herodians then this:* but his Quotation out of *Druſius* is to be corrected as before.

CHAP. XXXIV.

And his Name ſhall be called WONDERFULL. ISAIAH 9.6.

AND very well it might be ſo, not onely for the uſual obſerved reaſons, but for ſomething elſe too which may be noted anew.

I know 'tis enough to fill up the meaſure of this great *Name*, that *He was God*, as the Jewel quoted by a learned Antiquary expreſſeth him in the moſt excellent and ſhort ſufficiency. The Gemme repreſenteth the Image of our Saviour in his younger daies, then when *he increaſed in wiſedome, ſtature, and favour with God and men*, with this Inſcription, T. K. Θ. that is, Τίτος Κοίντιος Θεός, as the Antiquary took it, a Stripling of hopeful note in the *Macedo-* Fulvius Urſinus.

Jan. Rutgers. *variar. Lect. l.1. c.1.*

nick Warre. But a Critick of good worth, who had the opportunity (and knew how to use it) of seeing a Jewel of the very same kinde in the *French* King's Archives, judged with others, by a better-proportion'd rate of sagacity, that the Inscription ought to be read on this manner, I. X. Θ. Ἰησοῦς Χριστὸς Θεὸς, *Jesus Christ God.*

But I am not going about to *declare his Generation* this way, for *who can?* I mean to tell you how *wonderful* the Son of-Man was, and what happened unto him as he was made like unto one of us. It will be a moment of that sort which ought to (if it does not) stirre you up to Wonder. It was an accident (if it be to be call'd no more) which fell out at his Nativity, and such a one (if I take the height of it right) as might very well be in company and consignifie with that *work* of God, that *strange work*, that Act of his, that strange Act, which he brought to pass, when *a Virgin was to conceive and bear a Son*, and *a Woman to encompass a Man.*

Here I must tell you, that I mean to deceive his Expectation who thinks I am going about to give Judgement upon any of my Saviour's Accidents of life from the Influences of the Starrs or Planets. The Starre which guided the Wise men (or, as the *Saxon* hath well enough rendred it, Junȝal Whrveȝan, the *Astrologers* or *Astrological Prophets)* is enough of it self to forbid any man this impertinency.

To shew how little those in the Firmament or lower Heavens should have to doe with his matters, he had a Starre of his own, appointed to another Sphere, and moving by another kinde of motion then those *in their Course*, purposely created for and by Him, and made to walk in the Air, and keep pace with the *Magi*. It must have been in the Air, otherwise it could not have directed the Wise men to the place, as the most Noble *Tycho* hath excellently observed. It was a Starre, because they were Astrologers that were to be guided by it. And it was a new one, because none of the old could have done it, for the verticity of any of those could not have come and *stood over the place where the*

Tycho Braheus *Nobilis Danus.*

the young Child was. This Starre appearing out of order bade a defiance to all the *Persian* Astrologie, and let the Starre-gazers know, that there was one of *Jacob* now risen, which was not to be found in their Barbarick Sphere. Numb. 24. 17.

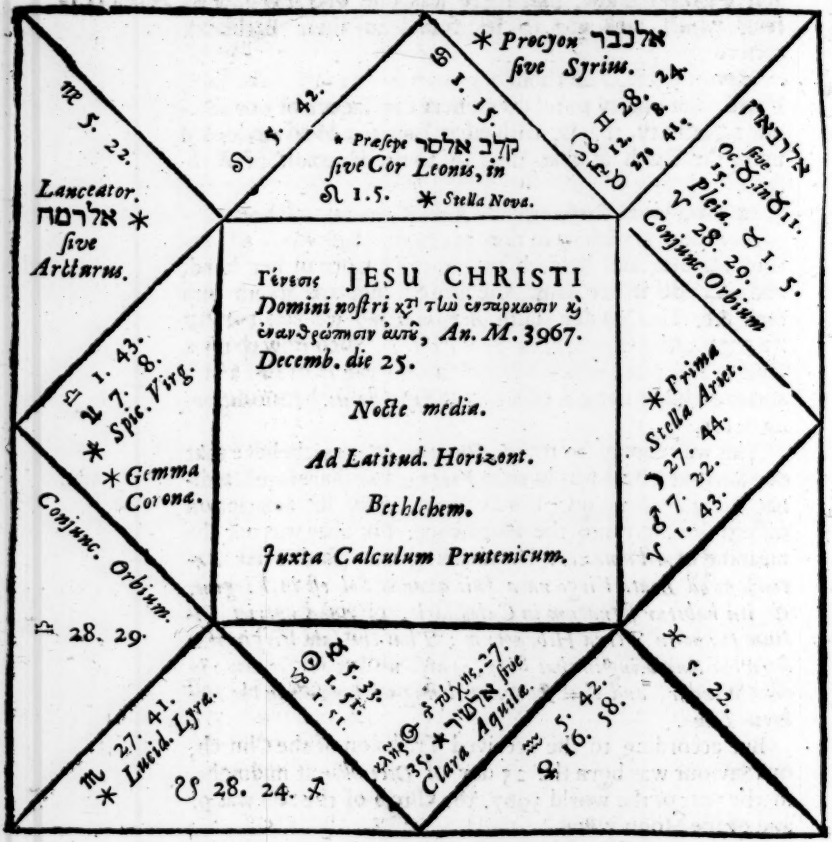
Nevertheless, and though I mean to doe as I have said, I will take liberty to set down here the Figure of our Saviour's Nativity, that is, with what Face the Heavens look'd upon the Earth at that time as to the Horizon of *Bethleem.*

In the *Sphæra Persica* (saith *Aben Ezra* out of the Μυριοθέσεις) there ariseth up in the Face of the Sign *Virgo* a beautiful Maiden, she holdeth two ears of Corn in her hand, and a Childe in her Arms, she feedeth him and giveth him suck, &c. This Maiden (saith *Albumazar*) we call עדרא נטיפה *Adre nedefa, The pure Virgin.* She bringeth up a Childe in a place which is called *Abrie* (the *Hebrew* Land,) and the Child's name is called עיסי *Eisi (Jesus.) Introductor.* lib. 6. c. 1.

This was enough to make *Albertus Magnus* believe that our Saviour Christ was born in *Virgo*; and therefore Cardinal *Alliac* erecting our Lord's Nativity by his description casteth this Sign into the Horoscope. But that was not the meaning of *Albumazar.* His meaning was (saith Frier *Bacon*) *quòd Beata Virgo nata fuit quando Sol est in Virgine, & ità habetur signatum in Calendario, & quòd nutriet Filium suum in Terra Hebræorum: That the said Virgin was born the Sun being in that Sign, as also we have it set down in the Calendar, and that she was to bring up her Son in the Hebrew Land.*

But according to the received Tradition of the Church, our Saviour was born the 25 day of *December* at midnight, in the year of the world 3967. the Circle of the Sun was 9. and of the Moon 1. &c.

Therefore the Aſcendent of his Nativity was not ♍ *Virgo*, but ♎ *Libra*, and this was the Figure of the Heavens.



I tell you I doe not this as if I thought the Starre of *Jacob* were ſubject to his own Firmament. I abhorre to ſay, as *Cardan* did, that *Jupiter*'s being in the Aſcendent was the cauſe

cauſe of his ſo ſoon diſputing with the Doctours; or that he ſo often travelled from place to place, becauſe the Moon was with *Mars* in a Terreſtrial Sign; or that it ſhould be from *Saturn*'s altitudes, that our Saviour ſhould be ſo often ſeen to weep, but never once to laugh; much leſs that *Saturn* with *Venus* could make him to have a mole in his Face. He quoteth *Joſephus* for theſe two laſt accidents, but you will not finde it there. That excellent Author giveth indeed a very grave and honourable Teſtimony of *Jeſus* Chriſt, in the 4th of the 18th Book of his Antiquities, but without any ſuch mentions as theſe.

But ſtill I do but hold you in hand. That which I may lawfully and innocently obſerve in the Scheme of our Lord's Nativity concerneth thus. Firſt the ☉ of Righteouſneſs was very fitly born in *Libra*, the Sign and Conſtellation of Juſtice. Next to this, the Redeemer's Horoſcope was quite contrary to that of the World. The Aſcendent of the Creation was *Aries*, for the World was created in the Spring, as to the poſition of *Judea*. I cannot ſtay to prove it here, I have done it elſewhere. But much above all this, there fell out at this time a Conjunction (the greateſt that can be) of the 8 and 9 Spheres in the Head of *Aries*. From whence it will follow that, whereas at the Beginning of this world the Aſteriſms were all out of their proper places, (it pleaſed God to have it ſo) now at the Reſtitution of the world they were all found in their own diviſions. It is an Appearance of that kinde which Nature can ſhew the World but once. The ſame Figure of the Heavens never could before, nor never can fall out again, unleſs the World ſhould unreaſonably laſt againſt all Chriſtian expectation by the moſt moderate Account; for if you caſt about the ſlow Revolution of this period, it will trouble you to call theſe or almoſt any other the *latter daies*. The period according to ſome is to finiſh a Circle of 30, if not 40 thouſand years. This great year began at our Saviour's Nativity; but for any man to expect that it ſhould ever have an end, as to us and this World, cannot be thought of, but upon grounded Atheiſm and abſurdity.

I have onely one thing here to confeſs, that this Figure of our Saviour's Nativity is erected according to the *Dionyſian* rate of account, which uſeth to be called *Vulgare initium annorum Domini*, *The vulgar Epocha of the years of Chriſt*; but demonſtrated to be falſe (as they themſelves doubt not) by *Mercator*, *Chriſtmannus*, *Joſeph Scaliger*, *Sethus Calviſius*, *Suſlyga* the *Polonian*, and others, Maſters all in Mathematical Chronology: ſome of them demonſtrate that this *Æra* is falſe by one year, ſome by two, others by three, the *Polonian* by four, and ſome others by five. But when I ſaw that there could be ſo many true Accompts, I thought it beſt to ſit down and abide by the old falſe one, as well in reverence to the Tradition of the Church, as for the rare appearances in the Scheme it ſelf, ſufficient of their own ſtrength to evidence that this was the time both for the year and day, though Reaſon and Tradition ſhould pretend againſt it.

And becauſe there be ſome (and ſome too that know not why they doe it neither) who continue to call in queſtion the Antiquity and truth of this Day, I will put in a little more weight into their Scale who have very well aſſured this matter already both by Hiſtorical Tradition and Mathematical Demonſtration.

That which I mean to ſuperadde firſt is an Apoſtolical Canon, as I finde it in *Joſeph* the *Ægyptian's Arabick* Code:

Joſeph. Ægypt. Cod. Concilior. Arab. M.S. in Archivis Roanis Biblioth. Bodl.

ואן תנעלוא עיד מילאד אלמסיח פי כל שנה פי אליום אלדי פיה ולד והו אליום אלחאמס ואלעשרון מן שהר כאנון אלאול לאנה ראס אלאעיאד כלהא ואן תנעלוא עיד אלחמים מעמודיה סירנא אלמסיח פי כל סנה פי אליום אלדי אעתמד פיה מן יוחנא אלאבורדוסס והו אליום אלסאדס מן כאנון אלתאני, i. e. *Alſo that you conſtitute an Anniverſary Feaſt at the Nativity of the Lord Chriſt in the day in which he was born, and that was the* 25 *of the firſt* Canun, *for this is the principal of all the Feaſts. Alſo that you do every year celebrate the Feaſt of* Alchamim *or Baptiſm of our Lord the Chriſt, upon the day in which he was baptized by* John *the* πρόδρομος or *Forerunner, and that was the ſixth day of the ſecond* Canun.

Μητρόπολις ἑορτῶν. Chryſoſt.

Perſica Ephemeris MS.

A *Perſian* Ephemeris to the ſame day of the ſame *Canun* ſetteth

ſetteth down מלאד עיסי *Nativitas Piſi*, or *the Birth of Jeſus*. So *Alkas Cyriacus* in a Calendar of the like nature, מולד עיסי אלמסיח, i. e. *the Nativity of Jeſus Chriſt*. Cas Cyriac. *Tabula Aſtronom. Arab. MS. in Arch. Laudinis Biblioth. Bodl.*

The ſame Author to the ſixth day of the latter *Canun* (*January*) puts down עיד אלרנח ואלברך אלמא, i. e. *the Feaſt of the Epiphany, or Benediction of the Waters*. The *Syriack* Church obſerveth alike: and as concerning this Benediction of the Waters at that time of the Epiphany, you may ſee what their *Mar Michael Chindis* (out of * *James* the Biſhop of *Urhoia*) hath ſaid, as he is quoted by *Marſilius de Columna* in his *Hydragiologia*, p. 506.

* That is, *Jacobus Orrohaita*, as he is quoted by *Moſes Barcepha* the Biſhop of *Bethraman* in his Commentaries of Paradiſe, and oftentimes in the *Catena Arabica* by the name of *Jacobus Alrohavi*, which is all one. The learned Maſter *Selden* in his *Interſerenda* to *Eutychius* hath a very good Note out of the ſame Author as concerning *Helena*, that ſhe was brought up and taught to reade the Scriptures by *Barſica* Biſhop of *Rhea* in *Gezirat*, and taken to wife by *Conſtantius* the Emperour with the conſent of her Parents, *&c.* For *Algezira* he took it right, it is the ſame with *Meſopotamia*; but for *Rheæ* he ſaith, *Ubinam hæc Rhea ego me neſcire fateor.* See *Ortelius* in *Edeſſa*, and *Leunclavius* his Onomaſtic. in *Roha*. It was a City and Seat of a Biſhop in *Meſopotamia*: and ſo 'tis put in by the *Arabick Nubian* Geographer at the beginning of the ſixth part of the fourth Clime. *Verùm Algezira eſt quod includitur inter Tigrim & Euphratem, ejuſque urbes ſunt Racca, &c. Roha, Harran, Sarug, &c.*

Chryſoſtome imputeth a great Miracle to this conſecrated Water. He ſaith (the Patriarch *Severus* in his *Syriack* Ritual ſaith as much too) that our Saviour Chriſt, when he was baptized, ſanctified the nature of the Waters. And for that reaſon (ſaith *Chryſoſtome*) it is a cuſtome of the people at the Epiphany to fetch of the Waters and reſerve it by them, ὁ διαφθειρόμενος ἀπ' ἔτους ὕδατος φύσεως τῷ μήκει τοῦ χρόνου, ἀλλ' εἰς ἐνιαυτὸν ὁλόκληρον, καὶ δύο καὶ τρία πολλάκις ἔτη, τὸ σήμερον ἀντλούντων ὕδατος ἀκραιφνὲς καὶ νεαρὸν μένοντος· *and look whatſoever water is drawn that day, it will not corrupt in a long time, no not in a whole year, and ſometimes not in two or three, but remain as ſweet and freſh as at the firſt drawing.* *Saidus Batricides *Arab. MS. in Conſtantino magno. Liber penes eſt illuſtriſſimum* Seldenum, *exſtat etiam in Archivis Bibl. publ. Cantabrig.*

But as concerning this day of our Lord's Nativity, **Sahid Aben Batric* hath noted in his Hiſtory that he was born upon the 25 of *December*; which is obſerved by the learned Maſter *Selden* already, and (as I think) out of the life of *Auguſtus*, *De Anno Civili veterum Jud.* cap. 8. But the ſame Author

Author in the Life of *Conſtantine* ſaith it again, and endeavoureth to prove it there, in his diſcourſe of the Celebration of *Eaſter*. The reſult whereof (as it maketh to this matter) is, פולד סידנא ומחלצנא יסוע אלמסיח פי תסעה ועסרין יומא מן כיהך ופי חמסה ועסרין יומא מן באנון אלאול, i. e. *And our Lord and Redeemer* Jeſus *Chriſt was born the* 29 *day of* Coihac, *and upon the* 25 *day of the firſt* Canun. And for the Epiphany or Baptiſm of Chriſt he ſaith it was פי חד עשר יומא מן טובי ופי סתה אימם מן כאנון אלתאני *upon the eleventh day of* Tybi, *and upon the* 6 *day of the ſecond* Canun. So the *Coptick* or *Ægyptian* Calendar; *Athanaſ. Kircker. de Comput. Eccleſ. Copt.* c. 3.

Joan. Ant. Melala *MS. in Arch. Barocianis.*

The ſame Tradition both for the Nativity and Epiphany you may have too out of *Joannes Antiochenus* in the beginning of the 10. Book of his Chronography. He ſaith that *Jeſus* Chriſt was born μηνὶ Δεκεμβρίῳ κε'. *upon the* 25 *of the moneth December: and* ἐβαπτίσθη δὲ ἐν τῷ Ἰορδάνῃ ποταμῷ τῆ Παλαιστίνης μηνὶ Ἀυδυναίῳ τῇ ς' Ἰανουαρίου ἡμέρᾳ, &c. and that *he was baptized in* Jordan, *a River of* Palæſtine, *upon the* 6 *day of* January, *&c.*

I was willing to note out of them for both the Holy-daies, becauſe ſome of the Eaſtern profeſſion (they are not many to that whole Church) obſerve the memory of theſe matters in a ſhorter line then we do, thinking, out of Saint *Luke*, that our Saviour was born and baptized upon one and the ſame day, which to them is the 6 of *January*. The thing I have ſeen done here by an *Armenian* Prieſt of *Haleb* (or *Aleppo*) within the regard and compaſs of my own converſation. The Rubrick of the Celebration he ſhewed me indeed in his *Armenian* Calendar; but the uttermoſt authority I could gain of him to referre it to was a Tradition of Saint *James*, to be found in their Books, (he told me ſo) but unknown to us as yet.

The ancient *Runick* Calendar doth not onely acknowledge the 25 of *December* to be the day of our Saviour's Nativity, but for that reaſon too makes this day the beginning of the year, and the night before (which indeed was the time) they call *Modranett* or *the Mother Night* (our own *Saxons* did

did ſo too.) And the day it ſelf is expreſt in the *Daniſh* wooden Almanacks by an Infant wrapt up in Swadling-clothes. See *Olaus Wormius de Faſt. Danic.* lib. 1. c. 12. l. 2. c. 9.

CHAP. XXXV.

For I could wiſh my ſelf were accurſed (ἀνάθεμα ἀπὸ τοῦ Χριστοῦ) from Chriſt for my brethren, my kinſmen according to the fleſh. ROMANS 9. 3.

WHen a Son of *Iſrael* would expreſs the extremity of his brotherly kindneſs towards any one of or towards all the Children of his People, he entitled himſelf by a kinde of devotion to all the miſchance and evil that ſhould befall his Brother, wiſhing the whole patience upon his own head.

Theſe Exceſſes of Compaſſion uſed to go under this form, אני כפרתו *Sim ego expiatio ejus*, or that, הריני כפרת *Ecce me in expiationem, Let me be*, or, *Behold I am his Expiation:* That is, ſaith the *Aruch*, הריני במקום לסבל עוונותיו, *Behold I am in his place to bear his iniquities.* So all the people to the High Prieſt in *Cohen Gadol* of the Sanhedrin, אני כפרתך *Be we thy Expiation*; that is, ſaith the Gloſs, אנחנו תחתיך לכל הראוי לבא, *Be we in thy ſtead for whatſoever is to happen unto thee.* Rabbi *Samuel* ſaid, בני ישראל אני כפרתן *The Sons of Iſrael, be I their Expiation*, &c. that is, their Redemption, as *Rambam*; and 'tis a form of ſpeech, ſaith he, to expreſs לרוב אהבותו *the exceeding greatneſs of his love.*

Aruch in כפר.

Sanhedrin c. 2. fol. 18. a.

This will make you the leſs marvel at that ſtrange ejaculation of *Moſes*, when for the ſame people of *Iſrael*'s ſake he wiſhed to be blotted out of the Book of God.

Not without reference to this form of Devotion is the Apoſtle's wiſh here, that he might diſcharge the unhappy condition of his Brethren all upon himſelf, ἀνάθεμα ἦν ἀπὸ τοῦ Χριστοῦ, *For I could wiſh my ſelf to be an* Anathema *from Chriſt.* Ἀνάθεμα, Ἐπάρατος, Ἀκοινώνητος ſo *Heſychius* and *Phavorinus*; *A man accurſed*, or *not to be kept company with*;

or, as *Photius*, ἀφωρισμένος, *a man ſeparated.* The *Arabick* Tranſlation is אן יכון ברני מחרמא *that my body were* Moharrama, *an unlawful thing*, or *forbidden from Chriſt.* The word it ſelf, as the ſenſe, reſpecteth to the *Hærem*, which was the ſecond degree of Jewiſh Excommunication, whereof the firſt was *Nidui*, the third *Shammatha*; and whereſoever in the New Teſtament the reference is made to the ſecond degree, *Anathema* is ſingly named, as where to the third *Maranatha* is added which is but the *Syriack* Interpretation of *Shammatha*, *Dominus venit*, which is therefore called by the Talmudiſts *the Anathema* or *Excommunication of the God of Iſrael.*

Stephanus, in his Book περὶ Πόλεων, hath a Tradition more concerning the word *Maranatha* then to be left out in this place. Κεραυνωθεὶς γάρ τις ποιμὴν ἔλεγε, Ῥαμάνθας, τετέχθαι, Ἀφ' ὕψους ὁ Θεός. Ῥάμαν γὰρ τὸ ὕψος, Ἄθας δὲ ὁ Θεός. ὅπερ Φίλων. He tells of *a Shepherd* belonging to the *Syrian Laodicæa*, who *being thunder-ſtricken cried out*, *Ramanthas*, *that is*, *God from above*; *for* Raman *ſignifieth Above*, Athas *God. So Philo.*

Phavorinus indeed ſaith that Ῥαμὰ ſignifieth ὑψηλὰ, *high things.* And 'tis true it doth ſo, and in the *Syriack* too. He ſaith alſo that Ῥαμὸς is the ſame with ὁ ὕψιστος Θεὸς, *the God above.* 'Tis almoſt ſo indeed, and then *Ramanthas* or *Ramas Atha*, might be the ſame as *The High God cometh.*

But by a ſmarter gueſs which ſome men have made, *Ramanthas* was but a common Country pronunciation of the right *Syriack* words, and ſerved the Shepherd's turn inſtead of *Maranatha.* So he would have ſaid, *Dominus venit.* And ſo it ſeems the Imprecation was more familiarly uſed among the *Syrians* then we knew before.

Heinſius *in Novum Teſtament.*

For theſe three kindes of *Anathema* ſee others, but eſpecially the learned *Buxtorf* in his *Lexicon Talmud.*

The Condition of a man lying under the cenſure of *Hærem* is delivered by the Doctours in *Moed katon.* Rabbi *Joſeph* ſaith, מנודה שתנה ושונין לו, i. e. *An excommunicate by* Nidui *may teach or be taught, hire or be hired; but the* Muchram, *or excommunicate by* Hærem, *may neither teach nor be taught, neither hire nor be hired, but he may ſtudy alone, that he*

Talmud in Moed katon, fol. 15. a. Fore death, num. 334. §. 2.

be forget not his learning, and he may make himself a little Cottage for his necessaries. Maimon saith, that he is not permitted to have any manner of conversation with any man, onely he may buy himself victuals, *Madda*, c. 7. But no man might eat or drink with him, *Shulcan Aruch* in *Jore deah*, num. 334. §. 5. From whence that of the Apostle, τῷ τοιούτῳ μηδὲ συνεσθίειν, *with such a one no not to eat*, 1 *Cor.* 5. 11.

CHAP. XXXVI.

Χρηματίσαι τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς. *And the Disciples were called* CHRISTIANS *first in* Antioch. ACTS 11. 26.

THey were called *Nazarites* before, (the *Mahumetans* call them so still) from *Jesus* of *Nazareth*, as now *Christians* from *Christ*.

Joannes Antiochenus can tell you who gave them that Name. Ἐν ᾧ δὲ ἀρχαῖς τῆς βασιλείας αὐτοῦ Κλαυδίου Καίσαρος, μεθ' ὃ τὸ ἀναληφθῆναι τὸν Κύριον ἡμῶν καὶ Θεὸν Ἰησοῦν Χριστὸν, πρῶτος μετὰ τὸν ἅγιον Πέτρον τὸν Ἀπόστολον τὴν χειροτονίαν τῆς Ἐπισκοπῆς τῆς Ἀντιοχέων μεγάλης πόλεως τῆς Συρίας ἔλαβεν Εὔοδος, ἡνίκα ἐπὶ πολὺ παρῆν ἐν τῇ ἀρχῇ. Καὶ ὅτε αὐτοῦ Χριστιανοὶ ὠνομάσθησαν, τοῦ αὐτοῦ Ἐπισκόπου Εὐόδου πρωτοστατήσαντος αὐτοῖς, καὶ διδάσκοντος αὐτοὺς τὸ ὄνομα τοῦτο πρώτου τοὺς Ναζωραίους ὠνόμαζον καὶ Γαλιλαίους ὠνόμαζον οἱ Χριστιανοί. i. e. *At the beginning of the Reign of the same* Claudius Cæsar, *ten years after* Jesus *Christ our Lord and God was ascended up into Heaven*, Euodus *received the Episcopal Imposition of hands, and was made Patriarch of* Antioch *the great in* Syria, *immediately succeeding to Saint* Peter *the Apostle. In whose time the Christians were (first) so called, for this Bishop at a conference held with them named this Name upon them, whereas before that they were called* Nazarites *and* Galilæans. And now you may know whence *Suidas* had it.

But that which I have most an eie upon here is the word χρηματίσαι, *were called Christians*. 'Tis an expression below the moments and circumstance of the matter. We do not now name the least Child of the company (so far as we can

ſtretch our Intereſt) without a full appointment and congregation of Witneſſes: and do we think that they baptized the whole Profeſſion with ſo narrow a regard of Ceremony and Solemnity? The word will approve it ſelf otherwiſe to you then ſo: And the meaning of this *Joannes Antiochenus* can beſt of all tell you. When the Provinces ſubmitted themſelves to the Imperial Government, the uſe was for the Emperour to cauſe a διάταγμα, or *publick Edict*, to be drawn up and proclaimed openly upon the place. The tenour whereof was firſt, to entitle himſelf to all reſpects of Dominion and Supremacy over that people, and then to abate from this by a popular inſinuation of all poſſible Sacredneſs and Liberty of the Subject. This latter indeed was *ad faciendum*, &c. but theſe men were as good as their words.

An inſtance of this manner of Nuncupation (I know not what to call it elſe in *Engliſh*) take here from the Author I promiſed you. Καὶ περετέθη ἐν Ἀντιοχείᾳ ἡ ἐλευθερία αὐτῆς, ὅτε ἐχώρησε ὑπὸ Ῥωμαίους, τῇ εἰκάδι τοῦ Ἀρτεμισίου μηνὸς, παμφθεῖσα παρὰ Γ. αὐτῆ Καίσαρος Ἰουλίου. Τὸ δὲ ἦν ἴδιον περετέθη, ἐλευθέριον ὄντως. Ἐν Ἀντιοχείᾳ τῇ μητροπόλει ἱερᾷ καὶ ἀσύλῳ καὶ αὐτονόμῳ, καὶ ἀρχούσῃ καὶ πρωτοκαθεδρίᾳ τῆς Ἀνατολῆς, Ἰουλίου Γαΐου Καίσαρος, καὶ τὰ λοιπά. *When the City of* Antioch *had yielded it ſelf up into the ſubjection of the* Roman *Empire, an Edict of the Liberties thereof was ſent by* Julius Cæſar, *and openly proclaimed at* Antioch *upon the twentieth of* May: *the Tenour of the Edict was, AT ANTIOCH, THE HOLY, SACRED AND FREE CITY, THE METROPOLITAN QUEEN, AND PRESIDENT OF THE EAST,* CAIUS JULIUS CÆSAR, &c.

Joan. Antioch. *MS. Chronograph. lib. 9.*

The Provinces uſed to return the honour of theſe Privileges back upon the Emperour by this way of acknowlegement. To keep the Emperour's Grace in perpetual memory, they reckoned all their publick affairs ever after from the time of that. χρηματίζει δὲ ἡ μεγάλη Ἀντιόχεια ἐπὶ τιμῇ τοῦ πρῶτον ἀπὸ τοῦ αὐτοῦ Καίσαρος Γαΐου Ἰουλίου. *Therefore* (ſaith the ſame Author) Antioch *the Great in honour of the Emperour fixed their* Æra *in* Cajus Julius Cæſar, *and made this year of Grace the firſt.* Therefore this *Æra* of theirs was peculiarly called

called χρηματισμὸς ἀπ' Ἀντιοχείας, becauſe at the fixing of this the Emperour did χρηματίσαι ἑαυτὸν, that is, *publickly name himſelf to all the Title of Dominion*, &c. καὶ χρηματίσαι αὐτὰς, *and publickly entitle them to all the Privileges, Immunities*, &c.

From this *Antiochian* uſe of the word, and in this very State-ſenſe, the χρηματίσαι in Saint *Luke* was and is to be taken. Saint *Luke* was a Phyſician of *Antioch*. One of our *Greek* Catalogues makes mention of *D. Lucæ* Ἀλάτιον, a certain *Recipe* of Saint *Luke*'s; but I have not ſeen it as yet. But the matter is, that he was of *Antioch*, and having occaſion to record unto *Theophilus* the firſt naming of the Diſciples *Chriſtians*, and that this was done at *Antioch*, made uſe of their own word χρηματίσαι, by which he would be underſtood that the Impoſition of this new name was openly & circumſtantially done, and in as ſolemn and publick a manner as it might.

Saint *Paul* maketh uſe of the ſame word in the ſame ſenſe, *Rom.* 7. 3. *So then if while her Husband be living ſhe be married to another man, ſhe ſhall be called* (the *Greek* is χρηματίσει, *ſhe ſhall be notably called*, or *notoriouſly known to be*) *an adultereſs in common fame and voice.* Here indeed it is taken paſſively, (as no doubt it might) but Saint *Luke* uſeth the word in the firſt and moſt original way of acception; for though we tranſlate it *were called*, as ſome *Arabick* and almoſt all Tranſlations doe, yet ἑαυτὸν is there to be underſtood.

And ſo it is, *And the Diſciples firſt ſtyled themſelves Chriſtians*, &c. You will perceive as much by this paſſage of *Joannes Antiochenus* concerning *Auguſtus Cæſar*: Ἐχρήσατο βασιλεὺς Ῥωμαίων πρῶτος, καὶ μόνος, καὶ ἐρχιερεὺς ὁ αὐτὸς θειότατος, Αὔγουστος, καὶ ἐχρημάτισεν ἑαυτὸν ὅπως, Αὔγουστος Καῖσαρ Ὀκταβιανὸς, τροπαιοῦχος, Σεβαστὸς, κοσμοκράτωρ, Ἰμπεράτωρ, ὅπερ ἐστὶν Αὐτοκράτωρ· καὶ ἐβασίλευσεν, &c. i. e. *And the moſt Sacred* Auguſtus *then began to be the firſt and onely Monarch of the Empire, and Prelate of the Holy Rites*, (Sacrorum Antiſtes) *and he ſtyled himſelf* (ἐχρημάτισεν ἑαυτὸν) *thus*, CÆSAR, OCTAVIAN, TROPHÆALL, AUGUSTUS, THE MIGHTY EMPEROUR: *And he reigned*, &c.

And by this Paſſage you may correct a pitiful one of the ſame pretence (there be many more in that Book that need

as much) in the *Chronicon Alexandrinum*. There it is, πρῶτος ἐχρημάτισε βασιλεὺς Ῥωμαίων καὶ μονάρχης ὁ Αὔγουστος, ὅτις ἐχρημάτιζεν * ὕπως, (*Lego* ὕτη, saith the Editioner) Αὔγουστος Καῖσαρ, ὁ γλυχίνος προπάτωρ, Σεβαστὸς, κράτιστος, ὁ * πρεάτωρ, ὅπερ ἐστὶν αὐτοκράτωρ. *Rader* the Editioner perceived what ὁ πρεάτωρ was to be. But for γλυχίνος it is to be set down Ὀκταυιανὸς, and the other place is to be read, not ἐχρημάτιζεν (ἔτη,) but ἑαυτὸν, ὕπως. Which is the principal thing of note here as to the Active and first acception of the word. Otherwise *Rader* is not so much to be found fault with for the Text as the Translation sometimes. I confeß, where he turns the *Greek* word Τελεσὴ by *tributa* or *vectigalia*, though it be fearfully falße, yet is not so foul an escape as some others there. There is a vaßt difference 'twixt Tributes and Teleßms, (for so the word ought to have been rendred) and yet might be eaßier mißaken by him (as at that time) then it can now be done right by some others.

CHAP. XXXVII.

Take heed leßt there be in any of you an evil heart of unbelief, in departing from the living God. HEBREWS 3. 12.

THE *Arabick* is, קלב קאס לא יומן ויתכאער מן אללה אלחי, *An obdurate and unbelieving heart, and which goeth far* or *quite away from the Living God.*

'*Tis a fearful thing* too *to fall* out of *the hands of God. The Imaginations of mens hearts are onely evil and continually*, therefore *the Spirit of God doth not alwaies ßrive with them*; if it did, *our Spirit would faint under him, and the Souls which he hath made. If a man do ßtart aßide* (as we all and often doe) *like a broken Bow*, God puts us together again, and faßtens us unto himßelf as soon, and taking as good hold as he can.

And theße things (saith Holy *Job*) *God will doe once and twice*, that is, oft-times, *for a man. To day if we will hear his voice.*

voice. To day, that is, *Whenſoever a ſinner*, &c. *he will turn and repent, his heart will be turned within him, and his Repentings rolled together.* And all this *that our hearts may not be hardened through the deceitfulneſs of ſin.* Hoſ. 11. 8.

Every man whatſoever hath this *long day* allow'd him. And *O that thou hadſt known, even in this day of thine! but now it is hid from thine eyes.*

This is that *hard heart of unbelief* which we are bid here to *take heed of*; this looſeth all our hold, and utterly *eſtrangeth us from the Life of God*, and leaveth us altogether *without him in the World.* Our other back-ſlidings and variations from him, how wide and diſtant ſoever, yet may be thought to be but like thoſe of the Compaſs, more or leſs according to a leſs or greater interpoſition of Earthly-mindedneſs: but this is like to that of the Magnet it ſelf, which while it lieth couched in the Mineral and united to the Rock, it conformeth to the Nature and Verticity of the Earth; but ſeparate it from thence, and give it free ſcope to move in the Air, and it will deſperately forſake its former and more publick Inſtinct, and turn to a quite contrary Point. So as long as a man is faſtened to the Rock *Chriſt*, and keepeth but any hold there, he will ſtill be *looking* leſs or more *towards the Author and finiſher of* his *Faith*; but broken off once from thence, and beginning to be in the open Air and under the *Prince of that*, he preſently *turneth aſide from the living God*, and pointeth to a Pole of his own.

CHAP. XXXVIII.

For thine is the Kingdome, &c. S. MATTH. 6. 13. *Glory be to the Father*, &c.

I Am going about to conclude this ſmall matter of Book with ſome notice upon theſe two Doxologies.

For the firſt, the queſtion hath been made up ſo high, as to leave us in doubt whether it be a piece of Scripture or no. *Beza* confeſſeth it to be *magnificam illam quidem & ſanctificam*,

cam, a moſt high and holy form of expreſſion; ſed irrepſiſſe in contextum, & quæ in vetuſtiſſimis aliquot Codicibus Græcis deſit, but to have crept into the Text, and to be wanting in ſome very ancient Copies.

That it ſhould be wanting in ſome others is the leſs wonder, becauſe it is not to be found in that *Vetuſtiſſimus Codex* given by himſelf to the Univerſity Library of *Cambridge*. It is not a full book of the New Teſtament, but containing onely the four Goſpels and the Acts of the Apoſtles. The Book is written as well in *Latine* as *Greek*, but both in the ſame *Greek* Character; and it is that of the great Capital kinde, which, in their opinion who uſe to judge of theſe things, is the uttermoſt reputation of Antiquity which could be pretended to. In this Book the Clauſe is not to be found (ſo farre as poſſibly I can remember) either in the *Greek* or *Latine*.

I had occaſion once to ſay as much as this amounts to before the moſt Reverend and Learned the Primate of *Armagh*, and the Doctour of our Chair, the now worthy Biſhop of *Worceſter*; but was forc'd to yield to ſo great a Preſence with this onely anſwer, that even this Copy too was corrupted by the Hereticks. I knew it might be, and deny not but it may in ſome other part of Genealogy or the like; but how any Hereſie could poſſibly ſerve its turn upon this Clauſe, (I know that of the Trinity) at leaſt to me the way doth not ſo eaſily approve it ſelf.

I confeſs the *Syriack* hath it, but I know not what then. The *Arabick* hath it too, not onely the printed Copy by *Erpenius*, but a Manuſcript too of very good and gallant note in *Queens*-College Library. Yet in the *Medicean* Copy I do not meet with it. And in that which *Kirſtenius* hath noted upon, the Clauſe indeed is ſet down, but not running along with the Text. 'Tis written above in Red letters, and pointed to by this Note in the Margin, *Non hæc in Ægyptiaco, & ſunt in Romano & Syriaco.* So that there is no more to be gained by this, then that the Clauſe is extant in the *Syriack* and the *Roman*, (that is the *Greek* here, אלרומי *Alrumi* ſignifieth ſo too) which is no more then we knew before for the

the adverſary part, and ſo much leſs too, that it is not to be found in the *Coptick* or *Ægyptian* form, which alſo may be known to be ſo by that Specimen in *Athanaſius Kircherus*.

The *Mahumedans* have another Lord's Prayer, called by them the *Prayer of Jeſus the Son of Mary*. But that endeth ולא תסלט עלי מן לא ירחמני ברחמתך יא ארחם אלרחמין, *And let not ſuch a one bear rule over me that will have no mercy upon me, for thy mercie's ſake, O thou moſt merciful.* But this is not material enough. Indeed the *Mahumedan* forms of prayer are more for then againſt the thing. But it moveth not a little that the Clauſe ſhould not be extant in the Goſpel of the *Nazarites*, or that *ſecundùm Hebræos* (as it uſeth to be called.) This Goſpel was commonly believed in Saint *Hierom*'s time to be *ipſius Matthæi Authenticum*. Very ancient however it was. And that the Prayer it ſelf was there I am ſure; for Saint *Hierome* upon thoſe words, *Panem noſtrum quotidianum*, &c. noteth that the *Hebrew* in this Goſpel was מחר *mahar*, *panem craſtini da nobis hodie*; who, becauſe he takes no notice of this clauſe, doth as good as ſay it was not there, for if it had, ſo ſubſtantial a variety, and concerning him ſo much, could not poſſibly have eſcaped his Annotation.

See the learned Maſter *Selden's* Commentary upon *Eutychius*.

But for the meaning of Ἄρτον ἡμῶν τὸν ἐπιούσιον, *Give us this day*, &c. ſee the learned *Salmaſius*, about the latter end of his third Book, *De Fœnore Trapezitico*.

The whole engagement of the *Latine* Church againſt this Clauſe, though very ſtrong and preponderating, I let alone. The *Greek* uſe of it is more againſt us then the *Latine* leaving of it out. Their Services equally ſubjoyn it to other Oraiſons and to this. As to the Prayer that beginneth Ὁ Θεὸς ὁ Θεὸς ἡμῶν, &c. *Euchолog.* fol. σγ'. B. To the Ἐκ νυκτὸς ὀρθίζει, &c. *Euchol.* fol. ια'. B. To the Κύριε ὁ Θεὸς ἡμῶν, &c. *Euch.* ρμη'. A. To the Εὐχὴ ἐπὶ Μιαροφαγησάντων, *A prayer to be ſaid over ſuch as had eaten of any unclean thing*, to renew in them a capacity for the holy myſteries, *Euchol.* ϛν'. A. To the Εὐχὴ ἐπὶ θεμελίῳ οἴκου, *A prayer* which they ſaid *at the foundation of a houſe*, *Euch.* ρμα'. A. They ſubjoyn it alſo to their Hymns; as to the Τερσάγιον, *Typic.* fol. ξη'. B. col. 1.

But it is yet more manifeſt, for ſecondly we finde ſometimes the Ὅτι σοῦ ἐστὶν without the Πάτερ ἡμῶν as in the Τυπικὸν ξη'. B. col. 1. in the *Euchолog.* fol. κ'. B. where alſo the

Rubrick writeth over it ἐκφώνησις, as under ὅτι πρέπει σοι, &c. *eod.* A giving us to understand, that they have it in no other condition then of any other loud Respond; as by the ἐκφώνησις I undertake them to mean. Othertimes again we finde the Πάτερ ἡμῶν without the Ὅτι σοῦ ἐστιν as in the *Typic.* fol. ξζ'. A. col. 1. κθ'. A. col. 1. λδ'. A. col. 1 & 2.

Moreover also whensoever we finde them immediately, we finde them still distinctly rehearsed, and the Πάτερ ἡμῶν is alwaies the people's, the Ὅτι σοῦ ἐστιν alwaies the Priest's Repetition. Μετὰ δὲ τὸ Πάτερ ἡμῶν, &c. ἐκφωνεῖ ὁ ἱερεὺς, Ὅτι σοῦ ἐστιν, &c. *Euchology.* fol. 1. B. ρξ'. B. σκ'. A. ροη'. A. & B. *Typic.* fol. 1. λδ'. A. col. 2. & B. col. 1. ξς'. A & B. col. 2. ξζ' A. & B. col. 1 & 2. and infinitely elsewhere.

And yet for all this, (and more then this too, if I had a minde to put it down here) I will not say as *Erasmus* did, *Magis taxanda fuerat illorum temeritas, qui non veriti sunt tam divinæ precationi suas nugas assuere.* He doubts not to call it but a Trifling patch tacked to this Holy form by some rash and unadvised hand. Nay, I will not say so much (though that be much less) as *Kirstenius* did, *Quæ certè à pio quodam fidei imbecillis tanquam nova precatio addita fuit*, that it was added anew by some good-meaning man, but not very well knowing what he did. I would not be moderate against the Scripture, where I can possibly avoid it.

Therefore I note here two things which do principally prevail with me for the Antiquity and Authority of the Clause.

In *Lucian's Philopatris*, ὥστε ἔασον τούτους, *Let those alone*, (saith *Triephon* to *Critias*) τὴν εὐχὴν ἀπὸ Πατρὸς ἀρξάμενος, καὶ πολυώνυμον ᾠδὴν εἰς τέλος ἐπιθεὶς, *And say that Prayer which beginneth from the Father, and let the glorious Hymn conclude it.* *Rigaltius* noteth upon *Tertullian*, that by the Εὐχὴ ἀπὸ Πατρὸς, the Pagan meant the Lord's Prayer: if he did, then it may very well be thought that the πολυώνυμος ᾠδὴ is to goe for this Doxology. And if that be so, the Testimony is beyond all exception; for then the Clause was of the Prayer in *Trajan's* time, or (which was not much under it) the time of *Marcus Antoninus Philosophus*, and that was

was leſs then two hundred years after the Prayer was made.

And that this ſhould be the meaning of *Lucian* is the more likely, becauſe the Interlocutours in that Dialogue make it their buſineſs to caſt a ſcorn upon the Chriſtians and their Profeſſion. For firſt they fall upon the Holy Trinity, *Deum alté-regnantem, magnum, æthereum, atque æternum Filium Patris, Spiritum ex Patre procedentem, Unum ex Tribus & ex Uno Tria*, which how well ſoever it ſoundeth is but a Jear there. And of Saint *Paul* they ſay, (what think ye?) Γαλιλαῖος ἀναλφαντίας, ἐπίῤῥινος, ἐς τρίτον οὐρανὸν ἀεροβατήσας, καὶ τὰ κάλλιστα ἐκμεμαθηκώς, *The bald, ill-nos'd Galilæan that was carried up through the Air into the third Heaven, and taught there very marvellous matters*, &c. Then having ſpoken their pleaſure of the Lord's Prayer too, and ſufficiently deſpiſed our waies, they laſtly addreſs themſelves (as ſuch fellows ſhould doe) to the ἄγνωστον Ἀθήναις, or *unknown God at Athens*. See the end of the Dialogue.

For Ἀναλφαντίας ſee *Julius Pollux* his Onomaſticon. Ἐπίῤῥινος cannot be rendred as it uſeth to be, *juſto naſo præditus*; therefore I have gueſſed at it by the Characters of the *Greeks* and *Trojans* in *Joannes Antiochenus* quoted out of *Dictys Cretenſis*. But do you ſee *Iſacius Porphyrogenet.* in *Janus Rutgerſ. var. Lect. l. 5.*

But I promiſed you another Reaſon: you ſhall have it.

Note that our Lord gathered up his Form of Prayer out of the Traditions of the Elders. It muſt not ſeem ſtrange to you: If you know how to conſider of it, you will perceive that nothing could be more purpoſely done.

That it was ſo, will be eaſily evident from this Recollection out of their own Euchologues. *Pater noſter qui es in Cœlis, fac nobis gratiam. Nomen tuum, Domine Deus noſter, ſanctificetur, & memoria tua glorificetur in Cœlo deſuper & ſuper terram inferné*. Seder Tephill. Luſitan. p. 115. *Regnum tuum regnet ſuper nos in ſeculum, & in æternum*. Sepher Hammuſſar. 49. 1. *Pii priores dicebant, Remitte & condona omnibus iis qui vexant me*. Com. in Pirk. Avoth, fol. 24. *Nè inducas nos in manus tentationis, ſed libera nos ab occurſu malo*. Seph. Hammuſſar. 9. 12. כי המלכית שלך היא ולעולמים עד תמלוך בכבוד, *Quia tuum eſt regnum, & regnabis glorioſè in ſecula ſeculorum*. i. e.

"Our Father which art in Heaven, be gracious unto us. "O Lord our God, hallowed be thy Name, and let the re-"membrance of thee be glorified in Heaven above and upon

"Earth here below. Let thy Kingdome reign over us "now and for ever. The Holy men of old said, Remit "and forgive unto all men whatsoever they have done "against me. And lead us not into Temptation, but de-"liver us from the evil thing. For thine is the Kingdome, "and thou shalt reign in Glory (or power) for ever and for "evermore.

Therefore there is the same reason for the Clause as for the whole Prayer, and the reason as from hence is very full and following.

You finde such a kinde of Doxology at the end of *Noah*'s Prayer, and you will generally meet with some such thing in the common forms of Eastern Devotion.

CHAP. XXXIX.

Goe and teach all Nations, and baptize them in the Name of the Father, the Son, and the Holy Ghost. S. MATTHEW 28. 19.

FOR the *Gloria Patri*, it is most commonly believed that this Hymn was composed by the Council of *Nice*. The Cardinal *Baronius* is of opinion that it is more ancient then so; and that from the Primitive times it was appointed by the Apostles themselves to be sung by the new Converts in Baptism: and Saint *Basil* seems to him to say as much. But it is to be presumed that this Hymn was not ancienter then the cause of it, and that was the *Arian* Blasphemy; though otherwise it is most true that the Antiquity thereof is to be fetcht out of the ancient form of Baptism. So far the Cardinal was right: I goe about to make up what is wanting on his part.

The Form of Baptism set down by our Lord himself was, *In the Name of the Father, and of the Son, and of the Holy Ghost.*

It was purely observed until such time as that Heresy brake forth which durst to say of the Second Person, ὡς ὅταν

ὐκ

ἐκ τῶν, *There was a time when he was not*; then it was added unto by the Church, with *ſicut erat in principio, As it was in the beginning*, &c.

So the order in the Euchologue: Βαπτίζεται αὐτὸν ὁ ἱερεὺς ὄρθιον αὐτὸν κατέχων καὶ βλέποντα κατ' ἀνατολάς, λέγων, Βαπτίζεται ὁ δοῦλος τοῦ Θεοῦ ὁ δεῖνα εἰς ὄνομα τοῦ Πατρός, Ἀμήν, καὶ τοῦ Υἱοῦ, Ἀμήν, καὶ τοῦ ἁγίου Πνεύματος, Ἀμήν· νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, Ἀμήν. *Then the Prieſt holding the N. upright, and turned towards the Eaſt*, (himſelf alſo turning the ſame way) *ſaith, The Servant of God N. is baptized in the Name of the Father, Amen, and of the Son, Amen, and of the Holy Ghoſt, Amen; now and for ever and for evermore, Amen.*

The very ſame was to be acknowledged by the *N.* in his own perſon; for ſo the *Syriack* order, ומודא אנא ומהימן אנא, Then turning towards the Eaſt he ſaith, *I ſuch a one do confeſs and believe and am baptized in Thee, and in the Father, and in the Holy Ghoſt, now and for ever and for evermore, Amen.* Severus *Patriarch. Alexand. in Ordine Baptiſmi Syriaco.*

Of a Confeſſion it ſoon became to be a Hymn; and then it was, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, Ἀμήν· *We give Glory to thee the Father, and to the Son, and to the Holy Ghoſt, now and for ever and for evermore, Amen.*

And thus it was uttered at the firſt onely by the new Converts, and the reſt which happened to be preſent at the Baptiſm. It was afterwards annex'd to the Antiphons, and after that to all the Pſalms and Hymns; the *Te Deum* for a ſpecial reaſon excepted. *Gregory* the Great annexed it to the Verſicle, *Domine, ad adjuvandum nos feſtina, O Lord, make haſt to help us*, &c. as in our own Liturgy, where alſo we finde it in the Litany. The *Te Deum* is a kinde of Creed expreſſed in the faſhion of a *Gloria Patri*, &c.]

In the *Greek* Services we meet it very often, and no leſs then 6 or 7 times in their Order of Baptiſm; the Church, it ſeems, taking all other, but eſpecially that occaſion, to inculcate unto her Children the incomprehenſible and unbelieved Article of the Trinity.

Therefore the firſt matter of the *Gloria Patri* were the words of our Saviour, *In the Name of the Father, and of the*

Son, and of the Holy Ghoſt. And becauſe at the uttering of theſe words the Prieſt and the *N.* were to ſtand up and turn themſelves towards the Eaſt, therefore alſo the Hymn it ſelf was to be ſaid or ſung the ſame way: And ſo we obſerve it. In the Litany (our own I mean) we ſeem a little to tranſgreſs, for no man riſeth up to that *Gloria Patri*; but we are to conſider that this verſe was there inſerted when the Litany was, what it is now but called, *Proceſſion, à procedendo*, and then it was no exception.

In ſome places the *Gloria Patri*, &c. onely was ſaid toward the Eaſt, but the *Sicut erat in principio* towards the Weſt. Whether to put a difference betwixt the Divine and the humane part of this Hymn, or for what other reaſon, is of no neceſſity to enquire.

It was ſaid or ſung towards the Eaſt by the *Greek* uſe, κατ' ἀνατολὰς, as the *Pentecoſtarium* fol. 4. b. col. 1. The Prieſt in *Saba's Typicum* ſaith it ἔμπροσθεν τ̃ ἁγίας τραπέζης, *before the holy Table:* but that alſo is πρὸς ἀνατολὰς, *towards the Eaſt*; as in the Liturgy of the holy Mount, *Euchолog.* fol. 15. B.

And here I muſt tell you (how much ſoever you ſee written to the contrary) that you will not finde any the leaſt mention of Adoration towards the Altar in the whole ſtock of Church-Antiquity, *Greek, Latine, Arabick*, or whatſoever. You will think, perhaps, I take too much upon me; but you will finde it to be true: and where you think you meet with any ſuch thing, underſtand it ſtill of the Eaſt, or elſe you will be out. And for want of knowing this, all the Diſcourſes which have been ſo lately written to this purpoſe have very abſolutely miſcarried.

Καὶ σοὶ ἡ δόξα ἀναπέμπομεν τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, Ἀμήν.

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FINIS.